

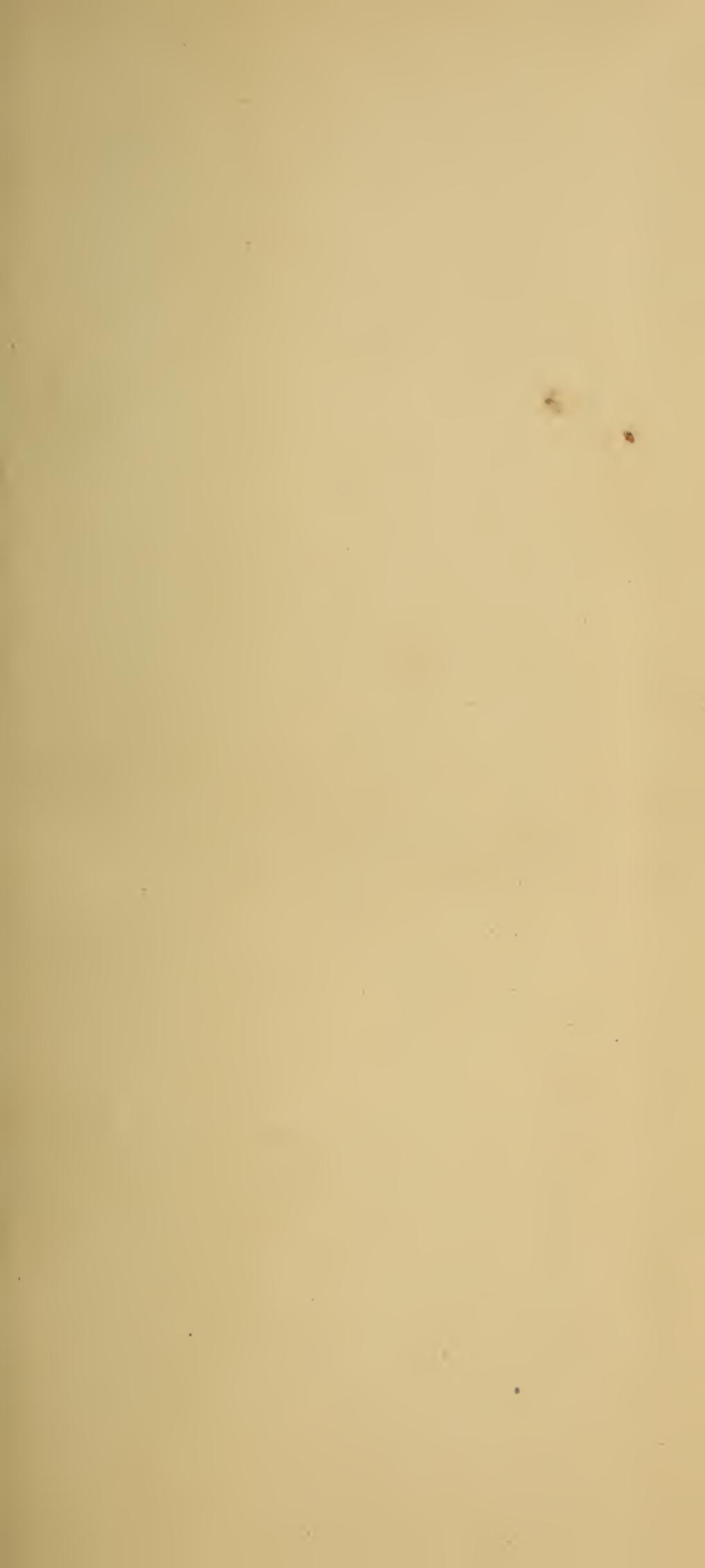


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SCIENTIFIC HEALING



LESSON NUMBER ONE



DIVINE MAN AND CARNAL MAN

Bishop Wilbert LeRoy Cosper

SCIENTIFIC HEALING

A

CORRESPONDENCE COURSE

BY

REV. WILBERT LEROY COSPER, D.D., C.P.
"

BISHOP OF THE
CHRISTIAN PHILOSOPHICAL INSTITUTE

AUTHOR OF

"NATURE'S WAY" "HYMNS OF LIFE"



DIVINE MAN AND CARNAL MAN

LESSON NUMBER

ONE

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THE LESSONS

- I Divine Man and Carnal Man.
- II The Genuine and the Adulteration.
- III The Mist.
- IV The Flood, Part I.
- V The Flood, Part II.
- VI Man Versus Nature.
- VII The Fall of Man.
- VIII Vital Energy. The Ultimate Units.
- IX Motherhood.
- X Healing.

DIVINE MAN AND CARNAL MAN

IN the preparation of this course of lectures, it is assumed that the student is already familiar with the text book, "Nature's Way," by Wilbert LeRoy Cosper. It should be read carefully at least twice before the study of this lesson is begun and should be used for reference throughout the course.

A thorough comprehension of Christian Philosophy is to be obtained only by a persevering and conscientious study of both "Nature's Way" and "Scientific Healing."

The primary object of this series of lectures is to establish a complete distinction between the two types of man upon this plane—the carnal man and Divine Man. It must be clearly understood, however, that we recognize but *one creator*. Surely we have never understood Christ's avowal: "Ye shall know the truth, and the truth shall make you free," for today few persons are free—from sin, sickness, pain or want. The mere repetition of a Divine statement, or the knowledge of the promises of God, are not sufficient of themselves to bring the desired results. These results can be obtained only when we are actually cognizant of the exact meaning of the promises. Those who are carnal can neither understand nor attain the sacred promises which are made for the Divine Man. The differentiation between these two men can be readily recognized in the following quotations:

GEN. 6:1-4. "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them.

"That the sons of God saw the daughters of men that they were fair: and they took them wives of all which they chose.

"And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.

"There were giants in the earth in those days; and also after that, when the sons of God came in to the daughters of men and they bare children to them, the same became mighty men which were of old, men of renown."

The sons of God typify the Real Man and the daughters of men represent the carnal man.

I COR. 3:1-9. "And I, brethren, could not speak unto you as unto spiritual,* but as unto carnal,† even as unto babes in Christ.

"I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able.

"For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as man?

"For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

*Divine Mind reflects only upon the Spiritual Man and it produces Love, Truth, Health and Intelligence. This man is recognized as the Son of God, the perfect man, hereafter to be designated the Real Man.

†The term "carnal" means mortal. It applies to all error, sin, sickness or anything that is opposite from God, and the laws of Nature.

“Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

“I have planted, Apollos watered; but God gave the increase.

“So then neither is he that planteth anything; neither he that watereth, but God that giveth the increase.

“Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor.

“For we are laborers together with God; ye are God’s husbandry, ye are God’s building.”

EPHESIANS 2:19-22. “Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.

“And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone.

“In whom all the building fitly framed together groweth unto an holy temple in the Lord;

“In whom ye also are builded together for an habitation of God through the Spirit.”

This building is the body of the Real Man.

I COR. 3:10-23. “According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon.

“For other foundation can no man lay than that which is laid, which is Jesus Christ.

“Now if any build upon this foundation gold, silver, precious stones, wood, hay, stubble:

“Every man’s work shall be made manifest; for the day shall declare it, because it shall be revealed by fire and the fire shall try every man’s work of what sort it is.

“If any man’s work abide which he hath built there-upon, he shall receive a reward.

“If any man’s work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.

“Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?

“If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

“Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise.

“For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.”

“And again, The Lord knoweth the thoughts of the wise, that they are vain.

“Therefore let no man glory in men. For all things are yours;

“Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours:

“And ye are Christ’s; and Christ is God’s.”

Jesus represents the perfect flesh body of any individual. Christ represents the complete manifesta-

tion in the flesh of the Divine Mind: that ALL INTELLIGENCE which created everything. If your body does not represent the Christ, it is undoubtedly a manifestation of carnal man. It is this man only who can become sick or sinful. The advent of the Holy Ghost transforms the carnal man into the Real Man.

ST. JOHN 14:20-31. "At that day ye shall know that I am in my Father, and ye in me and I in you.

"He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

"Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

"Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with Him.

"He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me.

"These things have I spoken unto you, being yet present with you.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you.

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would

rejoice, because I said, I go unto my Father; for my Father is greater than I.

“And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

“Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me.

“But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.”

ST. JOHN 15:22-27. “If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.

“He that hateth me hateth my Father also.

“If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father.

“But this cometh to pass, that the word might be fulfilled that is written in their law. They hated me without a cause.

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me.”

ST. JOHN 16:7-16. “Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

“And when he is come, he will reprove the world of sin and of righteousness, and of judgment;

“Of sin, because they believe not in me;

“Of righteousness, because I go to my Father, and ye see me no more;

"Of judgment, because the prince of this world is judged.

"I have yet many things to say unto you, but ye cannot bear them now.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.

"He shall glorify me; for he shall receive of mine, and shall show it unto you.

"All things that the Father hath are mine; therefore said I, that he shall take mine, and shall show it unto you.

"A little while, and ye shall not see me; and again a little while, and ye shall see me, because I go to the Father."

The carnal man is unable to understand how this can be accomplished. It is the Real Man who can teach those who know not the truth and have not found "The Comforter."

I COR. 12:28-31. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongue.

"Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?

"Have all the gifts of healing? Do all speak with tongues? Do all interpret?

"But covet earnestly the best gifts; and yet show I unto you a more excellent way."

These various gifts are to be attained by those who are qualified by spiritual growth. These can

minister to others who are unable to receive the Divine Thought for themselves. The attribute that is most necessary to the acquirement of any of these gifts is susceptibility to Thought.

JAMES 1:5-7. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

"For let not that man think that he shall receive anything of the Lord."

The Real Man has the true knowledge and does not waver. He has been resurrected from the death of carnal belief.

REV. 20:6. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

The second death can not change the Real Man, the man who has been resurrected. The highest aim of the Christian Philosophical Institute is to resurrect its followers into a newness of life.

REV. 20:12-15. "And I saw the dead, small and great stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged, every man according to their works.

"And death and hell were cast into the lake of fire. This is the second death.



"And whosoever were not found written in the book of life were cast into the lake of fire."

Paul tells us "The last enemy that shall be destroyed is death." We cannot destroy death by dying. Again Paul said: "O death, where is thy sting; O, grave where is thy victory?" Can a victory over death be gained by dying? To be resurrected from the first death one must be transformed from the carnal to the Divine Man while in the flesh. The first step toward the accomplishment of this change is the individual's realization and acknowledgment of the fact that in reality he is *dead*—that is, that he is dead to the Divine existence. He must then become as a little child, willing and eager to be taught by the great teacher, which is the Comforter, the Spirit of Truth.

The following promises are for him who has been resurrected, the Real Man, and they are all to be realized while he dwells in the flesh body: REV. 21:4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." The things that are passed away are the carnal man and all of his attributes and manifestations. No element of the real life has been lost.

SPECIAL NOTICE

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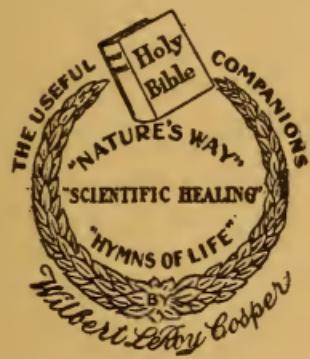
FOR
INDIGENT MOTHERS AND
INFANTS

“Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.”

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SCIENTIFIC HEALING



LESSON NUMBER TWO

THE GENUINE AND
THE ADULTERATION

Bishop Wilbert LeRoy Cosper

SCIENTIFIC HEALING

A

CORRESPONDENCE COURSE

BY

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THE GENUINE AND THE
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LESSON NUMBER
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THE GENUINE AND THE ADULTERATION

THE fundamental principles of Christian Philosophy are based upon an understanding of man, the real, the creation of God; and man, the unreal, the perversion of the man whom God created in the beginning. It must be remembered always that *there is but one Creator which is God.*

The spiritual interpretation of the Holy Bible and the study of the allegories contained in its first chapters, while revealing what perhaps may be mistaken for a second creation and a second Creator, must never lead us to attribute to any force other than the Divine, the power to create. To man, however, has been given the capacity for applying, in his own sphere and according to his desire, the forces and laws which have been set in motion by Divine Intelligence. The abuse and misapplication of this privilege has resulted in the perversion of man himself and of the creatures and conditions under his control.

GEN. 1:26-27. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in his own image, in the image of God created he him; male and female created he them."

God said: "*Let us make man in our image, after our likeness.*" But he "*created*" man in his

“*own* image,” utterly ignoring the power with which he had conferred. It is incredible that God made a mistake or spoke a falsehood. If the Bible or any other book is to be read understandingly, the reader must be discriminating. The careless reader is likely to overlook a significant feature of this quotation, the “*us*” and the “*our*.” God was counselling with *Mind*, an essential member of the great whole. *Mind* is that part of Nature which furnishes Intelligence to all things created by God.

ROM. 12:4-5. “For as we have many members in one body, and all members have not the same office:

“So we, being many, are one body in Christ, and every one members one of another.”

The foot is not a hand nor has it the same duty to perform, yet both are parts of man. So also is *Mind* a part of God.* *Mind* is a solid but not as a solid piece of iron or stone. *Mind* fills all space, hence is immovable and cannot be robbed of a perfect contact throughout. As a fish moves through the water so does matter move through *Mind*. A fish in the Atlantic Ocean cannot change the location of the ocean. Matter can move in *Mind* and through it, but never can matter leave *Mind* and express the Divine Intelligence any more than a fish can leave the water and live. We cannot tell from whence came *Mind*, any more than a fish can tell from whence came the water. We are in *Mind*, of it, and controlled by it. It would be as foolish for matter to say to *Mind*: “Why did you create me thus?” as for a fish to say to the water: “Why must I stay in here always?”

*See explanation of God in “Nature’s Way,” Chapter I.

Mind is the finest of all spiritual elements, much finer than the smallest particles of matter. Mind is not composed of matter. It is like love in that we can feel the emotions and see the expressions of love and it is capable of activity yet it is not physical, although it does express upon that which is physical. Mind is composed of the same substance as is love and both are indefinable. Mind likewise must express upon matter to be conceived, discerned, or to express intelligence. Mind interpenetrates everything but never can it be swayed or controlled by matter. Matter has no intelligence except that which it receives from Mind.

If God created nothing but good, from whence came evil? "God created man in his own image, male and female created he them." GEN. 2:3. "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." God created and formed a perfect man and if he had remained perfect he never could have been controlled by sin or sickness. This creation hereafter will be designated "*The Real Man*."

What at first thought would appear a *Second Creation* is a condition of hypnotism that invades the *Real Man*. This seeming creation was engendered by Lord God† and not by God.

Perhaps few students have realized that there are in the Bible three distinctly different uses of the term "heaven." The first "heaven" is mentioned in GEN. 1:1: "In the beginning God created the heaven and the earth." Here "heaven" is used in the singular and is not capitalized.

†See "Nature's Way," Chapter III.

Love is discerned by expression, likewise heaven is acknowledged by expression. This heaven is the perfect state of consciousness which reflects all of the attributes of the Creator. There is but one Mind, one Intelligence and one heaven (the spiritual state of consciousness) created by God.

The second "Heaven" is found in GEN. 1:7-8.

"And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven."

"Heaven" here is a symbol and it also refers to a condition in consciousness, the line of demarcation between the super-conscious thoughts which are produced by Mind and are "above the firmament," and the conscious thoughts of the brain which are "under the firmament."

GEN. 2:4. "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens."

Here we find "heavens" in the allegory of Adam and Eve. Lord God is the personification of the productive force of the invisible carnal mind "which is enmity against God;" this is the beginning of evil. "Heavens" in the plural typifies as many states of consciousness as there are brains now in existence; each brain has an individual reproductive capacity. Lord God, unable to create a man, invades the one created by God and then begins to rule man with a rod of iron. Lord God's weapons are sin, sickness, pain, hatred, malice, revenge, envy, murder, jealousy, etc.

GEN. 3:14-19. "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband and he shall rule over thee.

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

"Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Is it possible to believe that a good and just God, a God of Love, could curse man thus?

GEN. 6:6-7. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

"And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them."

Lord God here repents for all that he has done; how, then, could he be God, who represents per-

fection in all things? This should be proof enough to those who are willing to be taught, that Lord God in this allegory has no part in the *real* creation nor did he make a man at all.

GEN. 2:21-22. "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

"And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man."

This deep sleep which the Lord God caused to fall upon Adam was a hypnotic influence from the perverted brain. It is responsible for the creation of a mortal or carnal mind, and the attendant hell.

GEN. 2:7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Here Lord God makes a man out of the dust (dust is the symbol of nothingness) of the ground (mortality.) This was accomplished by the distorted reproduction of the thoughts which in the beginning were pure and beautiful. The ultimate result of this confused mental state is what we know as carnal or mortal mind.

GEN. 2:17. "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

This tree typifies the carnal mind and those who eat the fruits of it, either seemingly good or obviously bad, are separated from God. All of the fruits are sin. Jesus said after some of his wonderful healings, "Go and sin no more lest a worse thing come over thee," implying that sickness was just as much of a sin as anything else. A person

who pretends to teach truths expounded by Christ and is sick, or even accepts sickness as inevitable, is just as much of a sinner as the man who kills. This person may be considered the so-called "good" fruit of the tree of the knowledge of good and evil. He is dead to the creative forces and can reap no reward from God no matter what he may think. Many a short sighted clergyman preaching a sermon on the resurrection day, has effectively portrayed the wonderful power of God —how on judgment day he will draw together all of the ingredients for each human body that has been dead perhaps for centuries, and its constituents disintegrated and blown to the four winds—how God will again unite all this flesh, bones, blood and other elements and judge the individual for his sins. Still, while attributing to God this wonderful power, the speaker has failed to realize some of the teachings of our great master, Jesus Christ, especially those contained in

MATT. 10:1, 7, 8. "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

"And as ye go, preach, saying, The kingdom of heaven is at hand.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

If, as the theologian asserts, God has the power to bring all things together on resurrection day, why can he not repair the body when it is in need, just as Jesus commanded his disciples? Many clergymen hold that this healing power was given only to the disciples, but they overlook this statement made by Christ: ST. JOHN 14:12.

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

They do not recognize the necessity for resurrection from the first death. Jesus said: "Know the truth and the truth will make you free." Anyone who teaches a Christian religion and is unable to accomplish the healing work as taught by Christ surely cannot "know the truth."

Lord God acknowledged the wrong and repented for having caused the evil, then why should we follow his teachings especially since he has declared that he would destroy all of the things that he had made?

GEN. 6:5. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

Here it is affirmed that it was the *imagination* of the *thoughts* of the *heart* that was only evil continually. Once these imaginations are removed, the evil will disappear and the body will return to its normal state.

Lord God put *enmity* between the serpent and the woman. GEN. 3:20. "And Adam called his wife's name Eve; because she was the mother of all living."

And up to this point there has been mention of no living beings save Adam and Eve. In this we have another proof that the narrative is allegorical and not literal. Eve represents the origin of all evil. There is no record of Eve's death, for evil has not yet died. The struggle continues between the two elements, the true and the false, the Divine Mind and carnal mind, and—in the individual—the heart and the brain.

EPH. 2:14-22. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

"Having abolished in his flesh the *enmity*, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

"And that he might reconcile both unto God in one body by the cross, having slain the *enmity* thereby:

"And came and preached peace to you which were afar off, and to them that were nigh.

"For through him we both have access by one Spirit unto the Father.

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

"In whom all the building fitly framed together groweth unto an holy temple in the Lord:

"In whom ye also are builded together for an habitation of God through the Spirit."

This partition which is between the heart and the brain in the physical body is the origin of the *enmity* which one organ displays for another. Both assume that they are right. One or the other must give in if they are ever to restore peace in the body. If the brain receives thoughts from the carnal mind, the body will be governed by it and will manifest whatsoever mortality images thereon. If the carnal mind wishes to manifest upon the body a tumor, cancer, tuberculosis or any other

disease, the individual is unable to prevent it. These images of the carnal mind must be displaced by the Divine image of Perfection; then carnal man will be transformed into his *Real Self*. When we break down the partition between the heart and the brain and accept the "Spirit of God," so making peace in our bodies, we are resurrected from the first death and have become new men.

REV. 20:6. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

For those who have been resurrected from the first death are these promises:

REV. 21:3-4. "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with man, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

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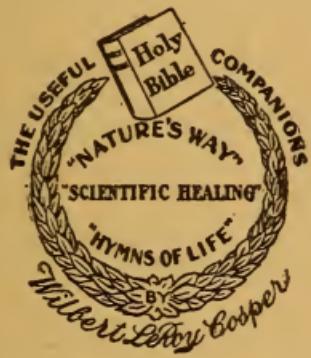


FOR
INDIGENT MOTHERS AND
INFANTS

*"Whosoever shall receive one of such children in my name,
receiveth me: and whosoever shall receive me, receiveth not me
but him that sent me."*

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LESSON NUMBER
THREE

THE MIST

Bishop Wilbert LeRoy Cosper

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LESSON NUMBER
THREE

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WILMA ALICE COSPER

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THE LESSONS

- I Divine Man and Carnal Man.
- II The Genuine and the Adulteration
- III The Mist.
- IV The Flood, Part I.
- V The Flood, Part II.
- VI Man Versus Nature.
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- VIII Vital Energy. The Ultimate Units.
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THE MIST

FOR now we see through a glass darkly, but then face to face; now I know in part; but then shall I know even as also I am known.

Divine Intelligence with a formula, a mental image of its own creation, as its model, molded out of Space and Darkness a creature which we call man. Spirit, the activity of Mind, which we can best comprehend as Energy, supplied life to the creation. The Intelligence of Mind communicated constantly to man by means of mental images the directions which were necessary for his well-being and understanding.

Man's brain is a complex mechanism created by Mind for the purpose of receiving Divine Thought in the form of mental photographs or formulas and translating it into physical expression, into whatever language is native to the individual and at will into spoken words, which impress others through the corporeal sense of hearing.

Words are at the best vague and inadequate attempts at the reproduction of thought, for the use of words and the interpretation of words depends almost wholly upon the circumstances of education. One word may convey as many different or modified ideas as there are persons to interpret it. The interpretation depends largely upon the mental images associated with that word in the experience of the individual. This effect is of course to some extent qualified by the context but it is a factor which always must be recognized in the use of any form of communication which depends upon words, either spoken or written. To illus-

trate: speak the one word "dog" to a group of people, then ask them individually to describe the mental impression produced by the word. It will be found that on each brain it has produced a different picture. It is impossible for the individual to think merely "dog." In most cases the word will conjure a mental picture of a dog of a certain breed and color. Usually it will be a certain dog prominent in the experience of the individual, or if it does not bring such a picture it will convey the thought "the word dog," "d-o-g" as distinguished from other words in the language. This conception would be most natural to one absorbed in the study of the orthography and derivation of words.

In any case the interpretation of any testimony of spoken or written word as of any other evidence of the five corporeal senses is colored by the association of other mental images previously existent in the brain of the recipient.

For this reason the manifestations of the physical senses, so often accepted as conclusive, cannot be trusted absolutely. They depend for their accuracy upon the ability of the individual to receive the thought which originally preceded the words. It is therefore of infinitely more importance to cultivate this faculty of the "Sixth Sense"** than to acquire any learning which can be gained from books. For through the sixth sense, that of "thought photography," the original formulas are received by the brain and reproduced in pure unadulterated thought which will guide the recipient unerringly in every detail of life.

It is true that if the man who receives and becomes conscious of Divine thought correctly trans-

*Explained in Chapter VII of "Nature's Way."

lates that thought into words; another who hears the words may receive a false impression from them. If his brain does not receive the same thought which prompted the words of the other he can only imagine from his former experiences or education what the words were meant to convey. His imagination may mislead him and injure him but the fault is not in the Creator of the thought nor in the other's translation of the thought. The ignorance of the hearer is the only wrong.

Those who must depend wholly upon the testimony of the physical senses will always be subject to error. The evidence of these senses is dependable only as it is substantiated by the transcendent perception of the "Sixth Sense." The Real Man, the Son of God, of which Jesus was the perfect example, is always protected by the ability to detect the true and the false and to judge the reality of the physical manifestations in the light of spiritual knowledge. To judge by the physical senses is to "see through a glass darkly," to have the vision clouded by the mist of ignorance and error.

GEN. 2:5-6. "And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

"But there went up a mist from the earth, and watered the whole face of the ground."

The mist is misunderstanding, which induces the brain's misinterpretation of Divine Images, by the haze which obscures the fine lines, the explicit instructions, the clear cut perfection of true thought photographs.

To portray the disastrous effect of trust in the

evidence of the physical senses: suppose that for years a pilot has guided his boat into the harbor by the *sound* of a bell which guides him into the channel and by the *sight* of lights which mark the course. While the boat is on a voyage, the harbor officials decide that the bell should be moved to a dangerous rock outside the harbor's entrance and that the lights also should be placed on each side of it to warn incoming ships of danger. Their reasoning is, of course, faulty and their action deplorable, but the boat returns and the pilot, who relies upon sight and sound steers his ship upon the rock and is destroyed together with all who have trusted their lives to his intelligence. Had he been able to receive *thought* as well as sight and sound, he would have become conscious through the spiritual sense of the decision which prompted the change in the signals and his unerring guide, Divine Intelligence, would have enabled him to find the unmarked channel.

The physical senses can never change Divine Thought, but the brain may reject or misinterpret thought and accepting the senses as its pilot, be dashed upon the rocks of sickness, unhappiness and want. All error has for its cradle the failure of the brain to completely interpret the thought which is furnished it by Mind. The consequent acceptance of unreliable sense impressions nurtures error.

GEN. 2:20. "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him."

This was the perverted Adam, "the figure of him that was to come."*

*Explained in Chapter Three, of "Nature's Way."

ROM. 5:12-14. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

"For until the law sin was in the world: but sin is not imputed when there is no law.

"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

It is this Adam, the impostor, who names all things. This Adam, himself, is the product of perversion, the result of ignorance. How can it be possible for him to correctly name the creations brought before him? Only Divine Intelligence can supply the true name and meaning of each creature, and Adam by reason of the mist upon his consciousness is unable to translate the Divine Thought. In an incomplete and desultory manner according to the images already enthroned in his deluded brain, he interprets the fragments of thought, which penetrate through the mist.

For instance, he perceives a black object, the Divine Intelligence flashes to his brain, the thought, "That is black." Adam, becoming conscious of part of the message and guessing at what he does not understand, says: "Yes, that is white." No matter how often intelligence repeats "That is black," Adam's brain interprets the message and reiterates in all sincerity, "Yes, I understand that is white." Adam's posterity, in their turn disconnected from the source of true knowledge and depending upon the education to be acquired through the physical senses, look to Adam for teaching. Adam tells them that black is white and they believe it and teach their descendants the same fallacy. Thus the errors are forced upon all

men and as time passes they increase in magnitude, like the proverbial bit of gossip many times repeated, until in the beliefs and standards of the world there is little trace of the Divine Thought which is constantly seeking to redeem man from his own imaginings and to dispel the mist from the vision of humanity.

Divine Intelligence communicates to Adam the message: "Man's heritage is health, happiness, and spiritual development." Adam fails to reproduce the thought perfectly and says, "God has given us suffering and sickness that we may be made perfect."

The mist still hangs heavily upon the face of the earth. Misguided man still labors under myriads of illusions, the race still bows to the authority of the False Lord God who placed upon it the curse of sorrow, pain and want. It cannot see, beyond the mist, the rainbow of the promise;

"Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people and he shall be with them, and be their God."

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

When mortal man, blinded by the mist, finds that his body is imperfect or diseased, his first thought is of material remedies for he has been educated to believe in their efficacy. Usually he hastens to a physician and accepts his edicts as those of an oracle. His brain trained to travel in the paths beaten by ages of mortality, does not suggest the thought that since God created and formed man in the beginning without the aid of a

physician He may still be able to repair the mechanism which He produced. If such a thought is suggested by another who has begun to emerge from the mist into the light of spiritual understanding, the sufferer, with the brand of ignorance upon him, will explain loftily that mental remedies may be all very well for those who have only imaginary ailments, but that he knows what is wrong with him and his case requires medicine—or manipulation—or diet—or at any rate he prefers to rely upon the wisdom of the physician. The phrase, "the doctor says," is today far more common than the one, "the Bible says," for the mist, while slowly lifting, still obscures the sun.

By some in every age, the power of Mind has been recognized and demonstrated. The superiority of Spiritual remedies was illustrated in the case of a certain woman nearly twenty centuries ago and many today might profit by her experience.

ST. MARK 5:25-29. "And a certain woman, which had an issue of blood twelve years,

"And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered but rather grew worse,

"When she had heard of Jesus, came in the press behind, and touched his garment.

"For she said, If I may touch but his clothes, I shall be whole.

"And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague."

Man should turn to his Creator for the correction of the ills which have resulted from his failure to accept the Divine guidance in the past. The

only way by which humanity may be completely freed from pain and sickness is by the acquirement of spiritual knowledge. Every man, woman and child must be taught to rely, not upon the ability of the physician, the surgeon, the osteopath or the mental healer to correct the results of false thinking and wrong living, but upon the power of Divine Intelligence to dictate true thought and direct right activities, so precluding the very possibility of sickness and sin. The magnitude of this task is almost inconceivable but it is the ultimate aim toward which all spiritual people are striving.

Until a man can receive and correctly interpret the Divine messages, he is subject to the false beliefs of others whom he trusts. He has a pain and consults a physician. The physician diagnoses the case, advises an operation and sends him to a surgeon. The surgeon confirms the physician's opinion and sends the patient to a hospital. After the operation when the patient has spent several weeks or perhaps months (together with a considerable sum of money) in recovering from the ordeal, he may find that the pain is gone or he may find, like the woman of whom St. Mark wrote, that he "was nothing bettered but rather grew worse."

Surely at the best the body receives a questionable service when it is deprived of any of its organs. It is doubtless true that many surgeons sincerely believe that in certain cases, operations are actually necessary, but this belief, however sincere, does not lessen the disastrous results which sometimes follow them. The fact that the surgeon recognizes no method more powerful than the knife does not mean that surgery is the highest form of remedial effort that man can or will

achieve. It means only that those who can not see beyond it for the mist before their eyes, must accept whatever aid or satisfaction it can afford them.

Materiality can never satisfactorily govern the beings who were created by Spiritual Intelligence.

SPECIAL NOTICE

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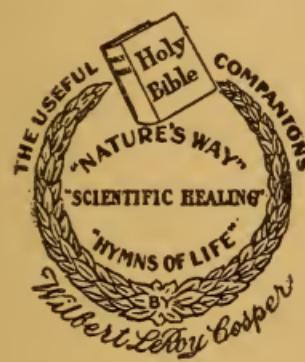


FOR
INDIGENT MOTHERS AND
INFANTS

*“Whosoever shall receive one of such children in my name,
receiveth me: and whosoever shall receive me, receiveth not me,
but him that sent me.”*

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LESSON NUMBER FOUR

THE FLOOD, Part I.

Bishop Wilbert LeRoy Cosper

SCIENTIFIC HEALING

A

CORRESPONDENCE COURSE

BY

REV. WILBERT LEROY COSPER, D.D., C.P.

BISHOP OF THE
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THE FLOOD, PART I

LESSON NUMBER
FOUR

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THE FLOOD

PART I

IT seems incredible that for hundreds of years intelligent and learned men have accepted the story of the Flood as the literal account of a deluge planned and executed by a wise God. Surely such believers have not paused to weigh the statements made in this record or to apply to the picture, drawn by the writer, the light of simple reasoning such as they would inevitably bring to bear upon the writings of their contemporaries.

In order to justify our assumption that the Flood described in Genesis is purely allegorical, and has no reference to an actual flood of water, it is necessary to emphasize the inconsistency of various statements when considered literally.

The very possibility that a loving Creator could destroy all of his children, save the very few described as having found favor with him, is incongruous with any natural conception of God. Such an action could come only from a tyrannical nature. What would the world think today of a man if, because his children had disobeyed his commands, or in some way incurred his displeasure, he should deliberately drown them all? Would he not be liable to the most severe punishment which the law could inflict? How then can we reconcile our ideas of God with such an act?

Again, we believe that God is wise, yet according to Moses' narrative, if it be read literally, God instructed Noah to build an ark, approximately four hundred and thirty-seven and a half feet long,

seventy-three feet wide, and forty-four feet in height. This large structure was to contain *one* window which was to measure about one foot and a half! What would we think today of the wisdom of an architect who could plan such an absurdity? The fate of the human beings who were left to perish in the water could hardly have been worse than this incarceration.

In the 19th and 20th verses of the 6th chapter, God tells Noah to take into the ark with him two of every sort of living thing. In the 9th verse of the 7th chapter, it is stated that the animals went into the ark "two and two," the male and the female, as *God* had commanded.

No explanation is made as to why in the second verse of the 7th chapter the *Lord* had said: "Of every clean beast thou shalt take to thee by *sevens*, the male and the female; and of the beasts that are not clean by two, the male and the female." Nor is it explained how the *sevens* are to be divided into pairs.

After we have learned that Noah, disregarding the *Lord's* instruction and obeying *God's* original command, had taken into the ark two of each species, we find in the 20th verse of the 8th chapter, that Noah offered burnt offerings of every clean beast and of every clean fowl. How then was the replenishment of the earth to be accomplished?

In GEN. 7:20, we read: "Fifteen cubits upward did the water prevail; and the mountains were covered." Fifteen cubits represents less than twenty-two feet. What kind of mountains were these which were hidden when the water was but twenty-two feet deep? Surely not physical mountains! They were the obstacles in the way of the

spiritual perception, mountains of ignorance, doubt, fear, and selfishness.

Surely all of these discrepancies must convince us that a literal version of the story is incredible. This fact, nevertheless, does not reflect upon the wisdom of the Creator, nor does it destroy, or in any degree impair the wonderful lesson of the narrative. It only discloses a fertile source of error in modern man's tendency to accept everything upon appearances and to look no farther than the realms of the corporeal senses. If we are to profit by the inspired writings of ancient peoples, we must understand something of the psychological conditions of their generations.

In "Nature's Way," the principles of thought photography have been explained. All *spiritual* thought is impressed upon man's brain in the form of pictures or symbols. In order to communicate this thought to others, the brain must translate these mental photographs into thought. The simplest and most direct way for a spiritual person to express these thoughts to others is by the description of the picture or symbol which he sees. The oldest writings we find in the form of pictures carved in stone. The allegory is the form of writing most nearly approaching this pictured thought. It is, therefore, to one in whom the sixth sense is highly developed, the clearest possible form of expression; conforming most closely to the original Spiritual Thought. Among Oriental peoples the allegory is today a favorite form of expression, but among the Occidental races it is almost obsolete. The reason is that we have cultivated the five senses to a higher degree and have looked toward material delicate nerves of the sixth sense have atrophied from disuse and their function has been forgotten.

There remains still a recognition of the fact that a sixth sense exists but of its true nature almost nothing is realized by the world.

To a materialistic, practical, modern man, all allegory is incomprehensible. He can see no reason for what seems to him a vague and unnatural style. Such a man usually discards the Bible as a myth and when the true meaning is disclosed to him protests: "Why did they not write it so that it could be understood?" The reason is simple; the Bible was written by men of inspiration, which means men who received Spiritual Thought and relied upon the sixth sense rather than upon physical impressions. To them, therefore, the allegory was the most natural and the most easily understood form of speech.

It was not employed, as many seem to imagine, for the purpose of puzzling and confusing the reader. The fault lies in our ignorance, and in the fact that we have educated the brain at the expense of the Mind. To achieve true progress, we must renounce many of the conclusions which we have reached by much mental effort.

As we read the allegory of the Flood in its symbolic interpretation, we find a story of wonderful beauty and of infinite importance to every man searching for the path which leads out of the swamps of mortality into the blossoming meadows of the Spiritual Consciousness.

GEN. 5:28-29. "And Lamech lived an hundred eighty and two years, and begat a son:

"And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."

Noah was born for the purpose of re-establishing the spiritual conditions of fallen man; thus transforming into the perfect form the man created by the Lord God from the dust of the earth. This man we know is not a true man but is merely the distortion or perversion of the Real Man brought about by his own misconception of the spiritual messages communicated to his brain by the Divine Intelligence. The "dust of the ground" represents the mist of mortality, and it is of this that mortal man is formed. It is not difficult to realize how this creation can be instantly destroyed by the realization of spiritual truth. A physical mist may obscure an object or render it so indistinct, that we mistake it for something very unlike it. We may see a rock and call it a tree, but when the sunshine disperses the mist, where is the tree? Thus when the spiritual light penetrates into man's misguided brain, the creation of the mist disappears, the man formed of the dust of the ground is no more.

It was Noah's mission to bring about the destruction of this man of illusion. The flood was for the purpose of destroying this man and no other. While Noah was probably an actual historical personage, he represents in the allegory the personification of individualized Spiritual Consciousness and had he been merely a mythical figure, the meaning and usefulness of the truth presented in the story would be in no wise impaired.

GEN. 2:7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

And the Lord God formed man of the dust of the ground and breathed into his nostrils the "*breath of life*." In the study of "Nature's Way," the reader has recognized the expression, "the

breath of life," as the mark by which the creations of the false Lord God are designated.*

We learn now through further study of the allegory that the Flood was planned for the express purpose of destroying these creations.

In GEN. 6:7, the Lord, not God, says: "I will destroy man whom I have created." In the 17th verse of the same chapter, God says: "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the *"breath of life."*"

GEN. 6:1-2. "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

"That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

The term "sons of God" refers to the spiritual creation before the fall, and not to a particular sex. The "daughters of men" are the creation of Lord God, the carnal beings, whether male or female.

GEN. 6:4. "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."

The union of the Real Man with the mortal man has produced the adulterated creature which we today call man. Mortal man or carnal man can exist only as a parasite, diverting into false channels a part of the energy and activity which rightfully belong to the Spiritual Man.

*Read last paragraph, Chapter IX, of "Nature's Way."

“The same became mighty men which were of old, men of renown.” The general acceptance of mortality and submission to the curses of the impostor Lord God, finally changed the whole thought of the world and men accepted as their ideals these perverted and unreal creations. False, erring and distorted mortals became “mighty men of renown.”

GEN. 6:5. “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”

Some students of the Bible have averred that God’s eyes were too good to behold evil. We learn here that “God saw that the wickedness of man was great.” In this verse is named the beginning of all man’s troubles. It was the *imagination* of the *thoughts* of his *heart*, which was evil. This does not mean that sickness, pain, and sorrow are only imaginary, but it does mean that the origin of every pain or sorrow or discord lies in an imagination, in other words, a failure to reproduce clearly in the brain the message of a Divine Thought. The message thus perverted, misleads the brain and causes it to err in the application of supplies which are given for the maintenance of bodily welfare. It wrongly mixes chemicals, which thus become harmful rather than nutritious and the organs are impaired; their strength and vitality lessened, and pathological conditions of various sorts are manifested. These are all actual, existing conditions, but all are due to the original “imagination of the thoughts of the heart.”

Whenever a man can be shown the true mode of life, so that he can fully realize his error, the full and perfect acceptance of the Divine Thought builds up and completes the imperfect mental pictures which his brain has held. The deficiencies in

his understanding and in his flesh are then supplied naturally and the imagination disappears, together with the corresponding ailments and abnormal consequences.

To illustrate the dangers and the extent of the effect of one wrongly interpreted thought: God creates the grape with its delicious and wholesome juice. To each man who comes in contact with the fruit, the Divine Intelligence gives an appetite for, and a keen enjoyment of the wholly desirable juice of the grape. As time passes the same Intelligence tells man how to form cups of leaves and how to extract the juice from the grapes and drink it from the cups. But one man who fails to obey perfectly a message from the Divine, presses out two cups of juice instead of one, as the Intelligence had instructed. He drinks one cup and having no appetite for the second, puts it aside for another day. When he returns to it, it has fermented and become an intoxicating wine. The Divine Intelligence sends him a message of warning, but the brain through its first imagination has lost something of its alertness and it does not heed the message. He drinks the wine and in the exuberance of the senses which follows, believes that he has discovered a wonderful means of spiritual exaltation. He repeats the experiment and makes larger and larger quantities of the liquor. As he consumes it in excessive quantity he begins to see things which do not exist. He tells others of this vision and they, too, believe that he has discovered a source of wonderful power which permits him to look into the spiritual world and see things that to them are invisible. When they learn that it is the juice of the grape which has given him this power they are eager to experience the same novel sensations. Soon they, too, become slaves to the strong

drink and live in a world of illusion and false thought.

God created the grape for a good purpose, but man has misunderstood the messages by which the Divine Intelligence has instructed him in its proper use and he, himself, has made it a curse.

God also created the apple, and for a beneficent purpose, yet man has extracted the juice from the apple and made an intoxicating liquor, which was not God's creation. Likewise the grains which furnish both man and animals with one of the most important food supplies have been made to yield the most harmful of liquors under man's perverted manipulations. Through the same misunderstanding man has built up for himself a false world, an unnatural existence in which sickness, pain, and want have usurped the places of health, happiness, and abundance.

GEN. 6:6-7. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

"And the Lord said, I will destroy man whom I have created from the face of the earth, both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them."

We have in these verses complete proof of our assertion that the Lord God referred to throughout Genesis is not God. It would be impossible for an omniscient God to do something for which he must afterward repent. God does not make mistakes.

The Lord herein promises to destroy the mortal conditions which he has created, but even to this day they exist in the greater number of people. The Flood represents an individual experience, not an event which included all of mankind. The destruction of mortality can be accomplished only in

the individual just as each individual builds up his own world of illusion. The Flood began for some men thousands of years ago, in others it is only now beginning, still others buried in the mist of error have not yet opened their hearts to its purifying tide.

GEN. 6:8-10. "But Noah found grace in the eyes of the Lord."

These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

"And Noah begat three sons, Shem, Ham, and Japheth."

Noah's sons, Shem, Ham, and Japheth represent different mental forces operating in the consciousness of the one individual.

GEN. 6:11. "The earth also was corrupt before God, and the earth was filled with violence."

The "earth" to which the writer refers is not the planet upon which we live, but is the symbol of the physical man whom God had created in all perfection.

GEN. 6:12. "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth."

"Flesh" is always the symbol of mortality. We have here repeated assurance that God recognized the existence of evil.

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DR. CHRISTINE B. BELCHER
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FOR
INDIGENT MOTHERS AND
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LESSON NUMBER
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THE FLOOD, Part II.

Bishop Wilbert LeRoy Cosper

SCIENTIFIC HEALING

A
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BY
REV. WILBERT LEROY COSPER, D.D., C.P.

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THE FLOOD

PART II

GEN. 6:13. "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

God spoke to the individual Spiritual Consciousness in man.

GEN. 6:14-16. "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

"And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

"A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second and third stories shalt thou make it."

The ark represents the human heart, the receptive organ for Divine Thought. The description of the ark which makes it an absurdity if accepted literally is a symbolic reference to the structure of the heart which fits it for its spiritual functions. The fact that Noah is instructed to build this ark means that he is to recognize the nature and faculties of the heart in this capacity.

GEN. 6:17. "And, behold, I even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die."

How different is the picture symbolically expressed in this verse, from the old literal belief of

a Flood of water which was sent to destroy men and women and children, unsuspecting little lambs and innocent babies. The term "waters" is the symbol of Spiritual Thought in the impalpable form in which it is transmitted from Mind to the individual. We have explained heretofore that the "flesh in which is the breath of life," represents mortal or carnal conditions and not necessarily animal tissue. The deluge of Divine Thought is to destroy all mortality. It is obvious that the reception and acceptance of the all-intelligent could not permit of the harboring of ignorance or misunderstanding.

GEN. 6:18-19. "But with thee I will establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

"And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female."

The wife of Noah and his sons' wives imply the power of reproduction which must always remain alive. The "male and female" of all flesh has the same significance. Noah takes into his haven the very conditions which are to be destroyed. How can we account for this fact if we read the record literally?

The symbolic interpretation clears away the mystery. The only way to destroy ignorance is to turn it into intelligence, hence the end of mortality can come only when, in the words of Paul, "This corruptible shall have put on incorruption and this mortal shall have put on immortality."

So Noah gathers these false beliefs and corrupted visions into the seat of all consciousness where they may receive the direct flow of Divine

Intelligence and thus be transformed into true understanding and correct mental images.

GEN. 6:20. "Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive."

"The fowls" are symbolic of the thoughts which have been formed by Mind, but have not yet entered the individual heart. The recipient, therefore, is as yet unconscious of their messages. The "cattle" represent thoughts which have been received but not yet translated into conscious thought. The "creeping things" are the insidious, perverted, mental forces, which turn pure thoughts into imaginations and falsehoods.

GEN. 6:21. "And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them."

The food upon which all of these subsist is the invisible etheric supply.

GEN. 7:1. "And the Lord said unto Noah, Come, thou and all thy house into the ark; for thee have I seen righteous before me in this generation."

The Lord God has repented for his errors and has turned his perverted activities back into the proper channels. He is now carrying out the plans of the true Intelligence.

GEN. 7:2. "Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean, by two, the male and his female."

Seven is a symbolic figure and has no reference to actual number. It means a complete condition, however small or large. The male and female, as above, indicate the reproductive propensities, the ability to multiply and increase.

GEN. 7:4. "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth."

"Seven days" means the completion of intelligence. "Forty" is a symbol of continuity. "Days" mean intelligence and "nights" typify ignorance. The rain is to fall until continuous intelligence has superseded the former ignorance. We must observe here that it is the Lord and not God who says, "every living substance that *I* have made will *I* destroy."

GEN. 7:10. "And it came to pass after seven days that the waters of the flood were upon the earth."

The flood of Spiritual Thought fell upon man.

GEN. 7:11. "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened."

The "great deep" represents Space and all that it contains, the "cosmos" is perhaps the most familiar synonym.

In the lecture, "The Genuine and the Adulteration," has been given the interpretation of the confusing terms "heaven," "heavens," and "Heaven." We read now that the windows of "heaven" were opened. This heaven is the Divine Consciousness. When these windows were opened, a deluge of Spiritual Thought was poured upon man to drown all mortality, all of the creations of the false Lord God.

GEN. 7:14. "They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort."

The “bird” is here mentioned for the first time. It represents falsehood.

GEN. 7:15. “And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.”

We are again reminded that it is the flesh “wherein is the breath of life” which is to be destroyed. This expression might be said to be the trademark borne by the creations of Lord God.

GEN. 7:17. “And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.”

At this point the light has overcome the darkness of ignorance. The forty nights are forgotten and only the days remain. The Spiritual Thought now dominates both heart and brain. The Divine Thoughts enter the heart, are imaged clearly upon the brain and man follows the dictates of God.

GEN. 7:18. “And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.”

The heart, symbolized by the ark, rested upon the Divine Intelligence.

GEN. 7:20. “Fifteen cubits upward did the waters prevail; and the mountains were covered.”

These are the mountains of ignorance, doubt, fear, and selfishness, not of earth and rock.

GEN. 7:21. “And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.”

GEN. 7:22. “All in whose nostrils was the breath of life, of all that was in the dry land, died.”

The writer again emphasized the fact that it was “all in whose nostrils was the *breath of life*,”

who died. The dry land represents the barrenness of mortality.

GEN. 7:23. "And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven: and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark."

They were "upon the face of the *ground*," which is the mortally guided brain. They were destroyed from the "earth," from the Real Man, whose domain has been invaded by these illusions. Mortality, ignorance, and misunderstanding died, and there remained alive only Noah (the Spiritual Consciousness) and they that were parts of that consciousness.

How different is this picture from the vision of hundreds of thousands of men, women, and children drowned by an angry God.

GEN. 8:1. "And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;"

Throughout the allegory it is necessary to distinguish between the works of God and those of Lord God. It is God here who caused the wind to pass over the earth. This wind blew away the last vestige of the mist. The misrepresentation of Spiritual Thought by the brain is now completely corrected.

GEN. 8:2. "The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;"

The deluge of Spiritual Thought ceases when mortality, with all the curses of Lord God has been overcome. After this clear and perfect state of consciousness has been attained and the Flood is

ended, there continues a constant, quiet flow of Divine messages, but this is a flow of etheric supply, not the cleansing overwhelming charge of the Divine Forces upon the ranks of ignorance and error.

GEN. 8:3-4. "And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

"And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat."

The sevens here represent, not a certain definite period of time but, as before, the completion of the undertaking, whether it is accomplished in a moment or after many years.

GEN. 8:5-6. "And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

"And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:"

This is the first indication that we have had of any ventilation of the air-tight structure in which Noah and his family and all of the animals have been housed for about nine months. A literal interpretation is obviously impossible.

GEN. 8:7. "And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth."

The raven represents doubt, hesitation. It is forced out of the brain of Noah, never to return.

GEN. 8:8-12. "Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

“But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

“And he stayed yet other seven days; and again he sent forth the dove out of the ark;

“And the dove came in to him in the evening; and lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

“And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.”

Noah sent the dove from the heart to find lodgement in the brain. We find the dove again in the New Testament, where the symbolic significance is given.

LUKE 3:22. “And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.”

The descent of the Holy Ghost upon the individual marks his resurrection into a spiritual life. This is the most important event in any man’s life. Its import is shown in the following verse:

REV. 20:6. “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

The most glorious promises of the Bible apply to those who have been resurrected from the death of mortal existence.

REV. 21:3-4: “And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his

people, and God himself shall be with them, and be their God.

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”

No effort is too great for the attainment of this reward.

The olive leaf which the dove brought back to Noah is the symbol of the reconciliation of the brain and the heart.

GEN. 8:13. “And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.”

Noah removed all sense of separation of the individual consciousness from the Divine Intelligence. The face of the “ground,” mortality, was no longer watered by the mist.

GEN. 8:14-17. “And in the second month, on the seven and twentieth day of the month, was the earth dried.

“And God spake unto Noah, saying:

“Go forth of the ark, thou, and thy wife, and thy sons, and thy sons’ wives with thee.

“Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.”

God’s command to Noah is a command to every person who has been resurrected into the true life. He is to bring forth from his heart every phase of Divine Intelligence that it may be fruitful and mul-

tiply upon the earth. This entails a two-fold duty, that of increasing and broadening his own understanding and that of dispensing truth to all mankind.

GEN. 8:20-21. "And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar."

If all these animals went into the ark in pairs to replenish the earth, and Noah sacrificed one of each, how could they breed?

"And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done."

The burnt offerings typify Noah's recognition and acceptance of the true Lord as a spiritual power.

When mortality has been destroyed in a man, the purpose of the Flood is accomplished. How gladly should we all welcome such a deluge! It may destroy many of our cherished illusions, but it brings freedom from the hypnotic influence of the Lord God who fastened upon man the creature from the "dust of the ground." It restores to us the peace and power and dominance which God gave to his creations and removes fear, doubt, and delusion forever.

GEN. 8:22. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

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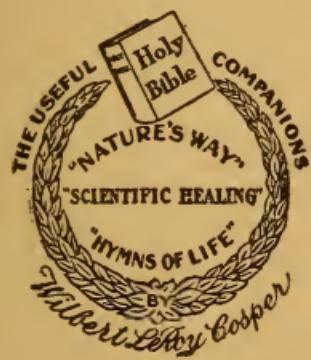
FOR
INDIGENT MOTHERS AND
INFANTS

"Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me."

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LESSON NUMBER SIX

MAN VERSUS NATURE

Bishop Wilbert LeRoy Cosper

SCIENTIFIC HEALING

A

CORRESPONDENCE COURSE

BY

REV. WILBERT LEROY COSPER, D.D., C.P.

BISHOP OF THE
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SIX

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THE LESSONS

- I Divine Man and Carnal Man.
- II The Genuine and the Adulteration
- III The Mist.
- IV The Flood, Part I.
- V The Flood, Part II.
- VI Man Versus Nature.
- VII The Fall of Man.
- VIII Vital Energy. The Ultimate Units.
- IX Motherhood.
- X Healing.

MAN VERSUS NATURE

AT varying intervals in the history of man, there have been periods of bloodshed and suffering, of political, intellectual and religious turmoil and revolution. Is this fact due to progress? Does the growth and development of man necessitate such suffering? Normal development, true growth, can have no such disastrous by-products. They indicate an unnatural, or rather an anti-natural, activity, a mistaken attitude toward life and progress.

Back of the World War there is a Universal War, a great, futile, destructive conflict, waged unwittingly yet ceaselessly by all peoples through many ages. It is the *War against Nature* that has made possible the widespread devastation of the World War.

There has been expended in this War all of the energy of which millions of men are capable and all of the destructive agencies procurable for many millions of dollars, with the attendant destruction of the results of the labor of both Nature and man for generations past. What incalculable good could have been accomplished for humanity by the constructive application of the concerted energy of all of the warring nations working for any mutual good! What comfort could have been obtained for all of the subjects of all of the governments that have been engaged in the conflict if the money that has been expended for deadly munitions could have been used with safety for the upbuilding of the several nations! Such waste is directly opposed to the scrupulous economy of Nature which utilizes every atom for some constructive purpose.

It is true, but none the less lamentable, that heretofore no nation, however peace-loving, could with impunity expend its resources for the betterment of its political, social, or industrial conditions,

for it must be prepared to defend its liberty against aggressors who employ the methods of modern warfare. Permanent alleviations of these grievous situations can come only upon a basis of inviolable peace.

There is but one way to overcome a wrong condition: First, to uncover the root of the error, then to destroy the root. We may for centuries cut off the various branches as they are forced upon our consideration, but always new shoots spring up and grow unnoticed until they have reached maturity. Then the ripened fruit of battle and destruction falls upon the world and "history repeats itself" because we have not discovered and uprooted the error that has been responsible for it all. Permanent, universal peace must have a firmer and more logical foundation. It must come from an arrangement which is not out of conformity with Nature, for Nature is more powerful than all nations, and while man may pervert her products and ignore her laws, he can never gain the supremacy; for all he enjoys of power and capability he owes primarily to Nature, and eventually she will reassert herself. If man is in harmony with her, he will benefit by her victory. If he is blindly opposing her, he will be crushed.

Through his ignorance of the Natural Laws, man has assumed an authority to which he has no right. Like a child who plays with machinery which it does not understand he will inevitably suffer. Man has deemed it his privilege to bring about by any possible means, variations in species, either of plants or animals, that his selfish desires may be satisfied. Accentuated by selfish aims and seeing only the immediate and obvious results of such experimentation, man labels as progress the destruction of characteristics which Nature has deemed necessary for the permanent welfare of the universe.

Nature has established a perfect balance

throughout all creation. How dare man presume to tamper with so stupendous and perfect an adjustment? Can he not see that such interference can bring him nothing but ultimate disaster? In cases innumerable the results have been obviously deplorable, yet in others where the havoc is less conspicuous man continues to glory in his apparent victory over Nature.

The result of the introduction into America of the English sparrow is a familiar example of man's inability to calculate the outcome of his experiments. In attempting to play one of Nature's organisms against another in order that the weaker may be exterminated, man has thus introduced various species into districts where they had been unknown. Often the new species has proved less desirable than those which they have destroyed.

Man must not assume that he knows the reason for every animal's existence and the reason for its every activity, or that, if he does not know the reason, there is none. He cannot safely block the activities of every species which does not please him. Everything that Nature has produced upon the earth has been put here to fill some specific purpose. The fact that man is often unable to discover or agree with that purpose, is an indictment of man rather than proof that the creative intelligence is at fault. Whenever man attempts to improve upon the provisions that Nature has made for all creation, the results are immediately or eventually disastrous. Still man is unable to see that these disasters have been due to his own bungling attempts to improve upon Nature or to divert and control her activities.

Every one of Nature's adjustments is so exact and so delicate that the slightest interference or deviation may precipitate an incalculable calamity. Yet through the ages man has continued to experiment with varying degrees of intelligence and understanding until practically every species upon the

earth has been influenced—almost every plant and animal has been forced to depart from its natural sphere and to undertake activities foreign to itself in order that it might survive in the midst of unnatural conditions.

Proportionate with man's extended investigation into the organism and properties of plants have been his efforts to adapt all species to his own short-sighted desires. This deleterious propensity has culminated in the highly intensified processes of Plant Experimentation. Instigated by selfish aims, man has eliminated in the cactus the thorns which Nature provided for the protection of the plant. He has removed from the grape and the orange the seeds which were intended to insure the continuation of the species. He has produced in familiar flowers and fruits undreamed of colors and forms and an almost inconceivable variety of characteristics. Only man's pleasure has been considered in these efforts. Never have the rights or needs of the plant been respected, nor has its place or purpose in the great intellectual plan of the universe received due consideration. The following quotation is proof of the attitude of the leading plant experimenter of the century:

“About the only difference between this (Mr. Burbank's) method and Nature's method, is that in the wild state the characteristics that are likely to be preserved through natural selection are those that are advantageous to the individual plant that manifests them, whereas under conditions of artificial selection, the plant developer considers not the needs of the individual plant but the taste and needs of men.

“Perfume is developed in Mr. Burbank's calla, for example, and in his fragrant petunias and verbenas, not because this is of advantage to the plants themselves, but because the perfume is pleasing to the human nostrils. Similarly the blue color

of the poppy is to please the human eye, the crinkled leaf of the geranium to satisfy a human taste for the bizarre, and the varied forms of the Shasta daisy to gratify aesthetic sensibilities.”*²

Even the experimenters themselves realize that they are not producing any new thing, that they are merely uncovering or accentuating some trait long hidden in the germ-plasm of the subjects of their experimentation, or that, on the other hand, they are obscuring some trait which originally belonged to the species. In other words, the power of creation belongs to a higher intelligence than the brain of man, and likewise there has fortunately been withheld from man the power to destroy one atom of God’s creation. Science long ago recognized the fact that “matter is indestructible.” There still remains in man’s hands, however, the power to pervert and misappropriate the forces that have been given into his charge. It is undoubtedly true that the original forms, before any human manipulations were practiced, manifested all of the desirable characteristics of which they were capable, and none of the harmful and destructive propensities which man is unwittingly propagating. Of these occult characteristics more will be said later on. The author of the following quotation considered only the obvious features:

“An interesting question arises as to whether such accentuation of a peculiarity or tendency may amount to a bringing out of a new characteristic that was not represented in any ancestor, near or remote.

“Is Mr. Burbank’s light blue poppy, for example, the first of its kind; or, were there blue flowers among some of the ancestors of the poppy?

“The best view appears to be that the seemingly

*Page 149, “Luther Burbank, His Life and Work,” by Henry Smith Williams, M.D., LL.D. Hearst’s, 1915.

new trait was really submerged in the ancestral germ-plasm, if the phrase be allowed, and has been made tangible by the removal of more or less antagonistic traits that obscure it. In the case of the blue poppy, for example, the submergence was doubtless of long durations for blue poppies have not been the fashion within the memory of man; but through successive generations of selection, the factors of yellowness and redness are removed, and an individual finally produced in which the primal blue, which was probably the color of some very remote ancestral poppy, was revealed. In a crude way, the process might be compared to the restoration of an ancient canvas by the removal of successive layers of pigment with which it had been overlaid.”*

It is unnecessary in this work to deal at length with the principles by which plant experimenters alter the characteristics of the various plants, for the variations are so familiar that no one can question their existence. It is worthy of note, however, that in order to intensify certain desired characteristics, it is necessary to destroy thousands of individual plants which hold to their natural traits despite man’s interference.

Both in plants and in animals such variation has been produced by cross-breeding or hybridization. This occurs directly by the effort of man, or is caused indirectly by man’s interference in the past with the natural activities of the various species. A true species will never hybridize with another species, except through the agency of man. Many hybrids‡ which have been in existence as long as man’s records extend are considered true species, and these may sometimes spontaneously cross-

*Page 35, “Luther Burbank, His Life and Work,” by Henry Smith Williams, M. D., LL. D. Hearst’s, 1915.

†The Latin word *Hybrida* or *hibrida*, a hybrid or mongrel, is commonly derived from the Greek—an insult or outrage, with especial reference to lust; hence an outrage on nature, a mongrel.—Enc. Britannica.

breed. Often man's responsibility for the cross-breeding of plants is so remote that it is not easily recognized. So far as history shows man has known of the sexual function of plants only since the seventeenth century. His intentional instrumentality in the hybridizing of plants, therefore, has been confined to the last three centuries, but long before this he had unconsciously influenced their activities. It is generally recognized that the direct agent in cross-breeding is usually an insect, most frequently bees or related species. The appetite of the insect for the pollen of different species is what leads it from plant to plant and produces cross-fertilization. The appetites, the structure, and the habits of practically all insects have been influenced by man's control and manipulation of their environments. It is to man, then, that the responsibility reverts. In the original, natural state, hybridization would never occur.

In the case of animals, if the species are widely separated, the sex cells will not unite, but in species similar to one another, it is possible for them to unite and form a new individual, a hybrid, unlike either parent, often obviously and always potentially a freak, an unnatural monstrosity.

With the natural union of the male and female reproductive cells of the same species, each cell is satisfied, there is perfect equilibrium between the two halves, all that one lacks the other supplies, and the result is an equally well-balanced, normal individual, true to the species and able to breed true and function normally. When individuals belonging to different species are cross-bred, there is not this balance; on one side or the other there is excess; each may have qualitative demands that the other is unable to satisfy, and each may have characteristics that the other cannot utilize. It is inevitable that the offspring will be an unnatural creature. In the divine economy of nature, such a hybrid is out of place. It must infringe upon

some of the legitimate fields of some of the real species, in turn forcing these to trespass upon the rightful domain of still others, until finally the whole of creation has been diverted from its true course and original purpose and man is groping blindly amid these false conditions of his own making, vainly endeavoring to discover his own purpose and his heritage of peace and happiness.

Fortunately in species which are very dissimilar cross-breeding does not result in offspring. It is impossible to cross two individuals which belong to what are classified as different "families." If the species belong to the same family and are still quite dissimilar, they may bring forth young, but the offspring thus produced will be sterile. The mule is the most familiar example of such a case. It is only with species very near to one another that hybridization results in fertile offspring. Man has been able to circumvent this sterility in the case of plants by propagating the hybrid by grafting—by sacrificing a pure type and making its roots and stem bear an adulterated fruit.

Each plant originally filled a definite place in the plan of creation, containing chemicals and possessing certain qualities which were calculated to accomplish a specific purpose. Such vegetables as were intended for man's food contained chemicals which were compatible with the chemicals, mechanism, and functioning of the human body. When man begins to alter any of the characteristics of these plants, he cannot calculate the results. He may, in the adaptation of a vegetable form, produce a different combination of chemicals than was originally intended, and so do unsuspected yet incalculable harm to those who eat the products. Such thoughtless adulteration of man's food has produced in the body, appetites and cravings for more obviously harmful adulterations such as stimulants, intoxicants and soporific drugs.

Man has partaken of the fruit of hybrid plants

and has fed upon the flesh of animals which have eaten these hybrid forms of vegetation. Thus he has taken into his own body quantities of chemicals which it was never intended to assimilate. This "forbidden fruit" has been the direct cause of most of the ills of the flesh, and so long as man continues to produce new hybrids, new diseases will continue to appear, just as many new diseases have developed in the last decade. These unnatural foods are not merely useless or unnecessary—they are absolutely and invariably harmful. Little does man realize of the danger he courts when he opens this Pandora's box of "improvements upon Nature." Nothing less than Infinite Intelligence is to be trusted with the manipulation of the processes of Nature. Every anti-natural activity is an obstacle to the fulfillment of the purpose of the universe. Man assumes tremendous responsibility when he instigates such processes.

In the original state, under the rule of omniscient Nature, each species had its own products to contribute and its own species to propagate. Each was subordinate to the whole and each served as a source of food for other species. All worked together to form one harmonious mechanism, just as the different members and organs of the body, functioning normally, contribute to the well-being of the body. It is just as impossible to decide what is good for man or any other species, without regard for the rest of creation, as it is to consider the welfare of the heart or the lungs or the brain entirely apart from the welfare of the body. The universe is a unit and what is not universal good is not good for any individual. A peace, so-called, that is not universal will bring to no individual—hence, no class or nation—true or lasting peace.

From a superficial survey, it would seem that selfishness is at the root of all the error. This, however, is not true, for if man were intelligently self-

ish he would realize that the only way to attain permanent, unassailable satisfaction for himself is to work for the satisfaction of the needs of all the universe. The real sin is *ignorance*, blindness, inability to see to the bottom of things. Man's great aim should be to see things as they are, to understand what is actually going on about him and what he, himself, is doing, but under the mesmerism of popular beliefs he accepts without question the conclusion of those who are considered "authority." He is too indolent to express his inherited ability of unbiased discernment. Some one says to another: "How convenient it would be if we could grow oranges without seeds!" The other readily agrees and they discuss and emphasize the advantages of the proposed modification because it is something that they desire for personal gain. Finally the desired alteration of Nature's product is accomplished. Oranges without seeds are produced and the world loudly proclaims the victory of science, recognizing a questionable temporary profit and utterly disregarding or unconscious of the fact that they are cheating Nature and robbing her creations of the greatest and most essential factor in their existence—the power to "multiply and replenish the earth."

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FOR
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INFANTS

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receiveth me: and whosoever shall receive me, receiveth not me,
but him that sent me."*

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LESSON NUMBER
SEVEN

THE FALL OF MAN

Bishop Wilbert LeRoy Cosper

SCIENTIFIC HEALING

A

CORRESPONDENCE COURSE

BY

REV. WILBERT LEROY COSPER, D.D., C.P.

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“THE FALL OF MAN”

IN order to explain the way in which man has perverted the animals, it is necessary to go to the origin of the perversion in man, for the man who is responsible for these outrages against Nature is himself perverted, a creature less than the real man, a man who has “come short of the glory of God.”

“In the beginning” God created the heavens and the earth, and all that in them is. The length of time during which this creation was consummated, the exact sequences of creation and the extent to which subsequent creations depended upon previous ones does not concern us here; but it may be well to point out that similarity of structure, while it may prove that the similar organisms were created by the same Intelligence and by qualitatively the same process, does not prove a consequent sequence nor any degree of interdependence. That these organisms were created by one Intelligence which was and is the personification, or rather the deification of perfect system and absolute order is axiomatic; that these living, self-conscious, volitional organisms have spontaneously evolved from inert, unconscious, absolutely passive matter is inconceivable. Furthermore, it in no wise concerns us here to know or to discuss the time at which creation was completed, the date at which the system was perfected and was able, merely by the operation of Divinely established “Laws of Nature” to automatically continue in its own operation, every subsequent event being governed by these laws.

A few of these laws have been discovered by man through observation of their operation; many more of them are entirely unknown in the realms of science. Such, for example, are the laws through

the operation of which Jesus Christ was able to change water to wine, multiply the loaves and fishes, etc. Let us therefore take, for present purposes, the case of creation at the moment of completion and perfection. All Nature is in perfect equilibrium; each species is operating in conjunction with every other species, not consciously, with intent to please, but through the operation of Nature's librations. Man is the greatest of all creations. He finds about him all that is necessary for his well-being—the plants and animals which furnish him with food, shelter and raiment.

Heretofore we have considered all these questions on a purely physical and material basis, without regard for any intelligent, rational mental or volitional control. When we begin to consider the acts of man we must go back to their cause, and every act has a mental cause. Material science, mistaking effect for cause, has grown to believe that this mental cause arises in the brain, in the super-oesophageal ganglion.

Although psychologists, anatomists, physiologists and alienists have worked on this subject for many years, and although they have developed many ingenious theories concerning association, etc., and have located and charted portions of the cerebrum which seemed to be the locality of certain cerebrations, still they have never explained the origin of thought, the retention of memory or the ultimate, intrinsic nature of consciousness.

The fact is that the brain is not a thinking organ, thought does not originate in the brain, the brain is incapable of producing thought of any kind. Let us first examine the original, the true, the unadulterated way in which primal man received thought, that we may understand better the imperfect way in which man now cerebrates. "Cerebrates" is used to denote the cerebral activities connected with thinking, not to express actual thinking, i. e., the production of thought.

All of the intelligence which man manifests is received from the Divine Intelligence. This Intelligence is received through vibration by a set of superlatively minute nerve cells to the spinal cord, the medulla, the cerebellum, and thence to the cerebrum. In the natural state, the pathway of these messages is unobstructed and the messages are received perfectly, the cerebrum interprets them perfectly, and the body is consequently governed perfectly. With the entrance to the body of every natural chemical substance comes the necessary intelligence for its assimilation and use. This intelligence does not pass through the cerebrum but is used by the nervous system in its control of the body, and the organism is never conscious of anything except the results. Messages governing the conscious conduct of the body, are transmitted to the cerebrum, and the subject is therefore conscious of them. He may not be conscious of the source but he understands the messages and obeys them.

This is a description, let it be understood, of the natural, the true method, the method used by perfect man who was the expression of God's idea of the "image of God." At the moment of completion and perfection, man and every other organism was thus governed.

Then man selfishly plucked a beautiful flower, and later he touched this plucked flower to a flower which was growing upon a plant. This cross-pollenized the plant, and when the resulting hybrid fruit was ripe man saw that it was unusual, and he did eat. This was a substance which had no place in the Divine Plan and for which there was no formula. The mixed, confused formula which came with this hybrid, partly from each of the true stocks, made a confused and incomplete picture or image upon the brain. This resulted in confusion in the assimilation of the substance, the body made its first mistake, and man experienced his first pathological condition. Man, however,

did not see the disaster. He merely found that he had discovered something new; that he, the individual who had eaten the hybrid fruit, was able to experience a sensation which no man had ever felt. Therefore, he set himself above other men, as a superior being. Other men began to worship him and to attempt to do as he had done. Then he, to prove his power, taught others to do the same thing, and as each ate, his body was poisoned by the unnatural food, and each man's body became defective—The Natural was altered to please man's tastes and desires.

This, however, was a slow and often uncertain process, and man soon found a quicker way of producing the same results. Whereas, prior to this, all thoughts that were transmitted from one being to another were simply expressed by the vibration of the intelligence, with every individual in perfect contact with the Divine Intelligence, and each able to draw for himself all that was necessary for his own guidance, now there came a thing for which there was no symbol or parallel in Nature's code. Therefore man invented a means of signs, perceived through the corporeal senses, by which to convey these new conceptions.

Very quickly, as the system developed into language, and as man, through his love of novelty, came more and more to depend upon this new method and to use it exclusively, the old method of receiving all intelligence directly from the Divine was forgotten, the vibratory nerve centers were poisoned, relaxed and coarsened. Man was soon unable to communicate with the Divine even when he wished to do so.

It was then no longer necessary to cross flowers to get these new fruits, and thus attain the new conditions and sensations, and in a few generations, since all things had to be taught to each child through the medium of the corporeal senses, the knowledge that was not used by any genera-

tion was soon lost, for man had not yet perfected a written language.

It was not until the last three centuries that man again began to interfere to any degree with the breeding of plants. But now, with the accretion of the knowledge of many centuries, he is able to intensify this destructive process and to operate upon a scale undreamed of by primal man.

At the time when each man was governed by the Divine, there was no possible way or conceivable reason for one individual to control in any way the conduct of any other. Each man, for himself, led his life as it was given him, and let others lead theirs. But now it became different. With the advent of spoken language, men began to influence one another, to suggest procedures to one another, to attempt to "use" one another. The control that one man could exert over another man was soon found to be very great, and the more perverted the man, the farther he was from the Natural, the more did he wish to control others, and the more disastrous was this power.

It was also learned that the more often a man submitted to the control of another man, the more difficult it became for him to resist control, and the easier it was for that man or another to dictate to him. In the case of the particularly susceptible, it was not even necessary to express the wish in the physical symbols for the operator was able, simply by means of his perversion and misapplication of the laws of vibration, to induce the subject to implicitly carry out his desires. This power is much more widely distributed and practiced than is commonly supposed. Many audible commands carry their real power in the correlated mental command.

At the time when all were governed by the Divine there was a great plenty for all; but now, under the mismanagement of man's attempted im-

provement, the individuals had lost their power to obtain naturally all that was necessary for them, and certain men, seeing that there was not enough for all, began to hoard supplies, to barter and trade, and finally they made a medium or standard of exchange—money.

The struggle for money and all that it represented soon became and still remains one of the bitterest struggles of the race. Men, then as now, under the craze for gold, trampled and wantonly destroyed every object, creature or person that stood between them and their glittering goal.

But man did not stop with these self-destructive measures. He used every power at his command to utilize every plant and animal to satisfy his selfish ambitions, utterly regardless of the effect upon the objects of his manipulations. He wantonly destroyed those things which were useless to him to make way for something which he could use. The destruction of these things which he did not want, but which were the source of supply for some other creatures, left those other creatures without their natural foods, and they were forced to attack other things, to change their appetites and habits, to destroy things which they otherwise would never have harmed.

Since the dawn of history man has been striving to improve these conditions which he has brought upon himself, but always he has worked in the wrong directions, always looking toward improvement by getting away from Nature, by making greater changes, by applying his ambition to things as they were, instead of striving to return to the real and Natural. Thus he has sometimes succeeded in making things more nearly as he wished them, only to be further from satisfaction than ever, for each realization of a dream brought the desire for more new things. Despite their inventions, their achievements, their so-called progress, men are today dissatisfied at heart, striving for

something which they do not find, missing the joy of living, yet always eagerly pressing on, unable to see the error, unwilling to acknowledge their mistake, still clinging blindly to the age-old assumption of superiority to Nature.

"THOU SHALT NOT KILL"

One of the great primal laws of Nature is that no creature shall cause the death of any other creature except when the slaughtered victim is actually to be used as food. This law has been defied by man more, perhaps, than any other. Man, when he sees any creature, which seems to his paltry and distorted mind to be undesirable, immediately sets about to destroy it as completely as possible without even a vestige of conscience or consideration of the rights of the massacred.

By thus aligning himself against Nature, by thus using his utmost influence and power on the side of perversion, he severs whatever remaining contact there may have been between himself and Nature, and is thus separated from his one reliable, adequate and infallible protection. As can plainly be seen the one impelling power behind the whole unnatural process is man's selfish ambition to do as he pleases, utterly regardless of any other person or thing, regardless of his own ultimate welfare or the immediate welfare of the others of God's creations.

An example of this is the world-wide command to "swat the fly." Children are lauded and are paid bounties for the murder of these defenseless and highly useful insects. Everywhere it is accounted a great honor to take part in the wholesale killing of the supposedly injurious fly, whereas, if the truth were known, the good that this insect does is so much greater than any undesirable activities which man can lay at its feet that the actual immediate result is deleterious, not to mention the incomparably disastrous, although almost always

unseen, effect upon the moral and mental status of the murderer.

Man has discovered that a fly frequently has, clinging to his feet, certain microscopic organisms and that as he walks about, he frequently drops and leaves behind him a small portion of these minute germs, bacteria, or whatever the scientist may label them. This is altogether true. The fact which is frequently or wholly overlooked is that the flies are feeding upon the germs, that they are the flies' chief article of diet, and that the number on their feet are insignificant in comparison with the immense numbers which they eat.

The man of science further assumes that these minute organisms are the cause of disease, or rather that a few, a very small portion of the thousands which man has identified and classified, are the specific causes of certain diseases. Wilmott Evans, a noted English surgeon and author, has made the following statement as to the effects of germs:

"If germs cause disease, how is it possible that any of us can survive when germs are as numerous and as widely spread as I have described them? Fortunately for us, all germs are not harmful. Of the many thousands of germs which are known to us, only a very small portion can give rise to diseases of the human body, while on the other hand, many germs are of the utmost importance in daily life. If it were not for germs, malt would never give rise to beer, and the juice of grapes would never become wine. If it were not for germs, no cheese would ever ripen, and dough would never rise.

"The special and much appreciated flavor of certain butters are said to be due to the presence of certain germs. Vinegar is produced by the action of a particular kind of germ, and it is possible to quote many other instances of the importance of the action of germs in daily life. When dead

vegetable material is placed in the soil, it cannot be utilized to make the soil more capable of producing plants until its structure has been changed by the action of certain germs which have this function. Every one interested in gardening knows the value of a large supply of nitrogen in the soil for the growth of crops; it is therefore of great interest to know that within recent years we have learned that there are certain microbes especially associated with and growing in the roots of peas and beans which possess the power of taking nitrogen from the air and combining it so that it can be utilized for the growth of plants.

"All germs give rise to certain chemical substances and some of these are retained within the body of the microbe and some are set free, and it is probably through the action of these chemical substances that germs produce many of the actions to which they give rise."**

On page 63 of the same book he gives still further evidence against the theory that germs cause disease:

"In the mouth, in health, may be found, even in perfect health, many varieties of bacteria. It is clear therefore, that the mere presence of an organism in the body cannot be taken as proof that the body is suffering from the disease caused by that organism. In the mouth, in health, can be found the germ that causes pneumonia, and so on the surface of the skin can usually be discovered those which give rise to boils and abscesses. Part of this absence of disease, in spite of the presence of the organism, is doubtless to be ascribed to one or more of those protective influences which will be found described in the chapter on Immunity; and if the tissues are healthy, the germ is unable to grow freely and awaits the time when, by some

*Page 51, "Medical Science of Today," by Wilmott Evans, M.D., B. S., B. Sc. London, F. R. C. S., England. Seeley & Co., London, 1912.

local damage or in some other way, the tissue will become vulnerable to its attacks."

Here Dr. Evans has beautifully arranged and stated an excellent indictment of the germ theory, but he fails to draw the obvious conclusion, he fails or refuses to convict the theory which he has befriended. "There are none so blind as those who will not see."

Nor does the author whom we are quoting stand alone nor is he particularly remarkable among scientific authors—he is taken merely as an example of the technical authors of today.

As we have stated before, every species of plant and animal has been affected by man's cupidity. Each has been forced to leave its natural sphere and acquire appetites, tastes and habits which are naturally foreign to it. This is the case with the germs. Certain germs, intended to assist in the disintegration of dead bodies, to decompose organic waste, and to play a definite part in the plan of Nature, have found that their only chance of survival lies in the capacity to assimilate certain substances which are present in the body which is pathological, which is suffering from the mal-assimilation of the unnatural foods which man has forced upon it, or from the many secondary conditions thus invoked.

The germs lie in the body, just as our esteemed contemporary has noted, eking out a meager existence, just able to survive and produce a few offspring, but patiently awaiting their chance. Then the body acquires the disease which produces the necessary food stuffs for the germs. Immediately they begin to thrive. They are able to produce myriads of their kind, and where only a few were able to live in the healthy body, now there are ideal conditions for millions of their kind.

These little germs, forced by man to acquire unnatural tastes, are concomitant with the disease

which produces their food, and the scientists, finding these germs present about in proportion to the progress of the disease, conclude that they have produced it. It is the time-honored error of confusing cause and effect.

Having decided that these germs are the cause, the scientists set about to destroy them and to destroy whatever agent they can find responsible for their transportation. The consequence is their edict to "swat the fly," a course which will never bring about the elimination of disease.

Man has not confined his destruction to the animal world. In fact, due to his belief that plants are without feeling or sensation, he has been particularly careless of the way in which he has treated all forms of vegetable life. As a matter of fact, plants suffer as intensely as animals or humans, although their expressions of agony are less obvious. Because most plants are incapable of quick movements, because they cannot express their sufferings in any audible way, and because they are unable to make any very active defense, man has been willing to murder, mutilate and destroy them in any way that he has seen fit, without even the slight restraint through which the obvious suffering of animals has sometimes caused him to mitigate or forego his cruelest crimes against them. The power of animals to defend themselves has also prevented man from doing many things which he otherwise would have done. In self-defense many plants have found, since perverted man began his crimes against them, that such means as tactal poisons, briars, etc., are the only means by which they can survive the onslaughts of their arch-enemy, man.

Proofs of the sensitiveness of plants are not difficult to produce. All plants respond, more or less quickly, to a number of stimuli, such as heat, light, gravity, moisture, etc. Many plants open and

close their flowers as light is present or absent, respectively. A number of plants, such as the pitcher plant, the fly catcher, etc., are capable of quick movements which indicate a highly conductive nervous mechanism.

"To gratify esthetic sensibilities," man tears a beautiful flower from its parent plant and places it where he can enjoy its beauty with the least possible exertion. The crime against Nature, the murder of the plant and the flower, and the destruction of the hundreds or even thousands of immature seeds which the flower bears—these things are never considered, these are insignificant in comparison with an act that will "satisfy a human taste."

Our sympathies are with those who love flowers for decoration, but flowers are more beautiful on the plant than off, and the little extra care that is necessary is more than repaid by the knowledge that our selfishness is not satisfied through murder—that our ambitions are not un-Natural and anti-Natural.

SPECIAL NOTICE

Students are requested to read each lecture five times before beginning the study of the succeeding lesson.

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SCIENTIFIC HEALING



LESSON NUMBER EIGHT

VITAL ENERGY.
THE ULTIMATE UNITS

Bishop Wilbert LeRoy Cosper

SCIENTIFIC HEALING

A

CORRESPONDENCE COURSE

BY

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AUTHOR OF
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VITAL ENERGY—THE ULTIMATE
UNITS

LESSON NUMBER
EIGHT

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THE LESSONS

- I Divine Man and Carnal Man.
- II The Genuine and the Adulteration.
- III The Mist.
- IV The Flood, Part I.
- V The Flood, Part II.
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- VII The Fall of Man.
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VITAL ENERGY

WHAT is vital energy, and from what is it derived?

Man assumes that the energy for every activity of the body, the maintenance of the bodily temperature, and everything that man does or can do is derived from the oxidation of the food which he ingests. Simple quantitative experiments have disproven this, but man, with the evidence against the belief, still continues to cling to his conviction that such is the case. Compared with the most perfect combustion engines, man is ten times more efficient, if the food is the only fuel for the body. Compared with the most exact calorimeter, man gets incomparably more energy out of his system than the oxidation of his food can account for.

In this respect, of course, man does not stand alone. The animals derive their energy in precisely the same way as man. A pigeon with only two ounces of wheat in its crop, for instance, can fly for hundreds or even thousands of miles, and expend in locomotion and the maintenance of bodily heat, energy that would require more than twenty-five times that amount of food. It has been claimed that this energy has been derived from the oxidation of stored-up foods, but experiment shows no decrease in bodily weight that will account for this. Nor can the tremendous and long-continued work of Arctic dogs, mountain guides, domestic animals, etc., be accounted for in this way.

It must be remembered that only a portion, and usually only a small portion, of the food taken into the body is assimilated, that a large portion of the food taken into the body is excreted as waste matter. It is, of course, only that portion which the body actually assimilates from the ingested food

which can be considered as furnishing fuel for the body.

The fact is that there is going on in all living organisms a high degree of radio-activity; that matter, under the catalytic agency of life, becomes radio-active; that the atoms involved in these organic reactions are profoundly affected; that their internal system of electrons is actually altered. It is in this, the catalysis of life, that organic reactions differ from all others. It is the presence of this greatest of all catalytic agents, life, which accounts for the enormous amount of energy which an organism is able to produce.

A simple example of this is the case of the chlorophyll or green coloring matter of plants. This substance, in the presence of light is able to capture, combine, and thus solidify the free carbon dioxide of the air into a form which the plant can use. Man can learn analytically the chemical constituents of this substance and he can put these things together but he cannot make the resulting substance capable of utilizing carbon dioxide, simply because he cannot provide this mass with the *sine qua non*, life. And a mass of chlorophyll that has once been deprived of its life, by desiccation, for example, can never again carry on life activities, although there are some that can lie dormant for long periods while partially desiccated and can immediately resume their normal activities when proper conditions are restored.

Similarly, on a small scale, in every cell in the body there is going on a process of slight atomic destruction, that is, radio-activity. The chemist excuses his ignorance of these processes, of the chemical and physical properties of living matter, by saying that it is "unstable" that it will not wait for him to apply his tests, that it will simply "break down" or return to its elemental state.

This radio-activity, this liberation of a portion of the electrons which comprise the atom, is going

on wherever there is life. The immense amount of energy that the complete destruction of only one atom yields is almost incredibly great, and the partial destruction of atoms which takes place in living matter yields unthinkable quantities of energy. The following example will give some idea of the energy changes which accompany radio-activity: Radium gives off enough heat every hour to melt its own weight of ice, and the life of a piece of radium is about 1200 years. This means that, in round numbers, there is enough energy in any quantity of radium to melt 10,500,000 times its own weight of ice.

Nearly all of our knowledge of radio-activity has come in the last two decades, and it is safe to say that the scientists will have solved by the end of the century, many of the mysteries which still surround it.

In the animal and human body there is another significant aspect of this subject of radio-activity, and correlated is another false belief of the physiologist. It is generally believed that the food which is taken in through the mouth, and the air which is breathed are the only sources of supply for the body. All of these things are taken into the body in the atomic or molecular state. But the process of supplying the body does not stop with the things that are eaten and the air that is breathed.

In the organic world, with the exception of reactions involving radium, thorium, and similar metals, and the phenomenon of gas flames, etc., practically all reactions do not affect the internal structure of the atom; it is the arrangement of the atoms not the atoms themselves that are affected. But in living matter there is a different state of affairs; there is a constant interatomic disturbance, a changing about and liberating of the electrons composing the atoms.

Associated with this internal electronic reaction, is a process by which the body is supplied from

without by a stream of electronic units, the corpuscular elements of atoms which are entirely beyond the realms of chemistry.

These almost infinitely smaller and more mobile electrons are not controlled in the crude ways in which atoms and molecules are governed. To understand these electrons and their activities it is necessary to go as far beyond the electrons as the electrons are beyond the solar system in the scale of comparative magnitudes. These electrons are each a unit much as the solar system is a unit, but not in any ultimate sense of the word. They are, as physical scientists are beginning to believe, far from being simple or ultimately elementary.

THE ULTIMATE UNITS

Conceptions of unity are always difficult, and they usually prove to be erroneous. Man's conception of the ultimate units of matter has undergone great change within the last two decades. Conceptions of the atom which had stood for centuries with little change except greater definiteness went down before the onslaught of investigations of radio-activity. No one now believes the atom to be "the ultimate particle of matter" that it was once considered.

Recent experiments with radio-active substances, rarified gases, gas flames, and various electrical discharge phenomena have given rise to electronic and corpuscular theories which, in turn, have served as a step in the proof of the existence of such units, for the electrons are units just as atoms and molecules are units, but they are not ultimate units. These are generally believed to be not matter at all, in the ordinary sense of the word, but rather a sort of disembodied electrical charge, a unit of negative electricity. The size of these electrons is uniform and their mass is usually considered to be about one-thousandth part of an atom of hydrogen, the lightest known atom. Associated with these

electrons there are positive charges of much greater magnitude but of much less number.

The discovery of these electronic units has given rise to a new conception of the internal structure of the atoms. They are now believed to be not incomparable to the solar system, the immense numbers of electrons revolving about the positive charge.

These electrons, due largely to their inconceivable minuteness, are practically beyond the range of direct observation. Various conceptions have been offered, but the one most commonly accepted is that they are a sort of vortex or whirl in the ether. At its best, this is very vague, but that fact must inevitably result from the vague conception of "ether" which is at present principally negative.

There is, however, in these vague and often purblind investigations and results of scientific work, the element of truth. This conception of the electrical nature of the corpuscles or electrons, and the fact that atoms consist of electrons, and that all matter consists of atoms has led to the conception that all matter is electrical phenomena. Still further, the conception of the electrons as revolving vortices of which the ultimate units of revolution are wholly intangible invokes the conception of electricity as motion—as motion of what the scientists, for lack of better name or conception, call "ether."

The conception of all matter as motion is fundamentally correct, but the conception of ether, if not erroneous, escapes error only by being confined to negation. At its best, the ether conception is wholly inadequate.

These electrons are, in fact, similar to the atoms, being a sort of epitome or miniature of the atom, just as the atom is an epitome of the solar system.

The particles, the revolution of which gives rise to the phenomenon of the electron, are also little

vortices. This is the last of the epitome series. In this case the axis and the two substances in revolution are ultimate, elemental, homogeneous, in the fullest meaning of the words.

Let us now consider the intrinsic nature of each of these three elemental and ultimate unities.

The first of these, and probably the most difficult of conception, is Mind. This is unchangeable, immovable, absolutely homogeneous, and absolutely solid. It always has existed and always will exist, exactly as it is now. Every point (in the mathematical sense of location without magnitude) in it or of it in perfect contact with every other point. Thus every point in Mind has the same intelligence as the whole Mind. Perceptions of time and space must be entirely eliminated from conceptions of Mind, for it is clearly beyond the realm of both of these conceptions, for both time and space in their ultimate analysis are only "conceptions," convenient tools of the mundane intellect. Here the word "space" is used in the sense of the three geometrical dimensions, the sense in which it is used in such expressions as "matter is that which occupies space" and "two things cannot occupy the same space at the same time."

Space, however, has another meaning, which, although it may seem superficially to be the same, is as different as, for example, red is different from middle C, that is, they are simply incomparable. It is *this* Space with which we are now concerned. This conception of Space is independent of arbitrary units of linear, square, and cubic mensuration. This is the Space which is more nearly synonymous with emptiness, wholly unaffected by the presence or absence of any substance. This is the Space which surrounds the cosmos, this is the Space which scientists have attempted to fill with "ether."

This Space is immeasurable, infinite, ubiquitous, but always it is of itself absolutely and invariably

passive, it is capable of transmitting vibrations, it is the frictionless medium of certain impulses.

There is a common conception that space is negative, that it is merely the absence of anything. This belief is false. Space is the real, the positive condition, the eternal and the infinite, "that which occupies Space" is negative, the antithesis of Space. This, true Space, is one of the ultimate units, the irrefragable elements, concomitant with and inseparable from Mind.

The other of the three original and eternal unities is Darkness. This also is commonly thought of and defined as "the absence of light," but as in the case of Space, Darkness is the real, the positive, the indestructible. The vibrations set up by incandescent matter are able to make it temporarily imperceptible, but it is always present, and the moment that the source of incandescence is destroyed or removed, the Darkness immediately reasserts itself. It is unlike light, which once extinguished can never reassert itself except through the agency of a new cause.

Let us remember that Mind, Space and Darkness are the real, eternal, indestructible, infinite, ubiquitous, homogeneous realities, altogether outside the realms of time or geometrical mensuration. This does not mean that *all* things are outside the realms of time or dimensions, nor does it mean that the things which are perceived by corporeal senses, measured by arbitrary units of time and space, are "unreal," "imaginary" or invariably deleterious and intrinsically contemptible. The disparaging reflections which scientists, *soi-disant*, have attempted to cast upon "matter" have been equaled in futility and absurdity only by the attempts of certain scientists to prove that matter is all-powerful, that the human brain is the highest intelligence that ever existed or now exists, that salvation can be attained in "fifty years," or perhaps even "thirty" if a sufficient number of investigators will

devote themselves to the study of the phenomenon of old age and its prevention, said "salvation" to consist of a deathless human body, of endless earthly, corporeal life.

Matter was created by Mind, the Divine Mind, for a Divine purpose, and the misuses which man has made of his God-given liberty does not alter or affect this truth in any way. All things were given to man for his use, and with them was given the perfect understanding of their uses, and perfect liberty in their use—such liberty as could be given and made possible only by an Infinite Intelligence.

In Mind, omniscient and infinite, all things were completed and finished before anything was "created." In Mind there is now the perfect "Formula" for everything which now appears, or which ever was, or ever will be manifested in matter. Each and every natural substance, every particle of matter, every organism, every system, every phenomenon has its Formula in Mind. Using these Formulas, Mind then begins the creation of matter.

Revolving about Mind, as an axis, Darkness and Space form the first material units. These little vortices are no longer in the infinite and immeasurable. They are the first step in the world of matter. Although these units are as much smaller than the electron as the electron is smaller than the cosmos, still they are subject to geometrical dimensions. Their size is as inconceivable to man as the size of the universe. Still they, as surely, have actual magnitude, and it is only the limit of man's means of mensuration and observation that prevents them from being measured.

That is the first step in the production of what is ultimately to be known as matter. Each of these vortices is made according to the Formula for the units of that magnitude, according to the Divine Plan for them.

The Formula then combines these vortices into little systems, thousands or millions of them to form

the "elements" on the next grade of magnitude. Here the myriads of smaller vortices revolve about the Formula of that magnitude; thus, by their systematic rotation, they form an individual entity, a functional unity. These are the things which scientists have worked with and which they have named "electrons."

Thus it is that man, stopping at the electrons for want of physical apparatus for further investigation, has missed the last two gradations, and consequently has not found the true interpretation of the facts which he has observed. It is intrinsically impossible for physical apparatus to perceive or explain the Ultimate Unities of Mind, Space, and Darkness. These revelations are possible only through perfect contact with Mind, through the Mental Communication which was described and explained earlier in this course. Man, before he had abused the liberty which was given him, had this perfect contact, and man today can return through the maze of human perversions to this real and conscious communion. Then he can understand the Laws of Nature, and the creations of Mind, and he is able to use that which he understands.

To some it may seem almost incredible that from the union of two ultimate Substances have come all of the great diversity of materials now in existence. To the student of chemistry, however, this fact is not remarkable. He has but to follow the trail of the results of his own experiments, which have disclosed to him the actions of various known chemicals, their ability to combine in a variety of forms, to interact and form new compounds totally unlike the original chemicals. Then he can realize, at least, the possibility of the truth that all matter originated in two Substances, active in a far greater degree than anything manifested in the cruder forms with which he is familiar and charged with the power of Mind which is the

Primeval, the Supreme, the Parental, Energy, without which there is no activity.

We can best illustrate the action of Mind, Space and Darkness by comparison with some of the chemical elements which are familiar to everyone; for instance, hydrogen, and oxygen, which are both described as "colorless, odorless, tasteless gases," when united (through the agency of *energy* in some form) according to the formula H_2O make water, a liquid. The same elements united according to the formula H_2O_2 produce peroxide of hydrogen. Except in appearance there is little similarity between water and peroxide of hydrogen; in taste there is a marked difference, in chemical action they are unlike; either could never take the place of the other, yet neither contains one element which does not exist in the other. The only difference in composition consists in the proportion of the atoms of the two elements. In water, two atoms of hydrogen are combined with one of oxygen. In peroxide of hydrogen, two atoms of hydrogen are combined with two atoms of oxygen. Even atoms of oxygen alone combined in groups of three, form a gas which is sufficiently distinctive to be recognized as ozone rather than oxygen.

In many other chemicals we find evidences of this same law. Iron shows the property of combining in two proportions, forming the basic oxides FeO and Fe_2O_3 , and two complete sets of salts which, while containing exactly the same elements, although in different proportions, display widely different properties. Copper, mercury, and various other metals have this same property. There are but a few more than seventy elements recognized by science. From these, we know, come practically all of the infinite variety of matter with which we are familiar upon this plane.

When we realize that so-called elements are not in reality elementary, but by the action of Mind the most potent form of Energy may be decom-

posed into more elemental form, it is not difficult to comprehend the origin of all matter in the *two true elements*, Space and Darkness.

We must remember that properties such as activity, variation in valency, etc., which are distinguishable in the comparatively crude chemicals with which we can experiment, are immensely intensified in the elementary forms,

To illustrate the beginning of material chemicals, let us suppose that through the Energy of Mind one volume of Space uniting with one volume of Darkness forms a compound thus: $Sp+D=SpD$. One volume of Space uniting with two volumes of Darkness forms another compound: $Sp+2D=SpD_2$. Then $SpD+SpD_2=Sp_2D_3$; $Sp_2D_3+D=Sp_2D_4$; $Sp_2D_4+SpD_2=Sp_3D_6$, and so on *ad infinitum*.

Man, in his experimentation, finds the compound Sp_3D_6 , and because he cannot, through any agency at his command decompose it further, he labels it an element and calls it oxygen, hydrogen, nitrogen, or any one of the seventy or more elements which he has discovered.

From this stage man can observe the interaction of the chemicals and follow their changes and he can even, in a measure, control their actions. Beyond this plane he cannot yet penetrate except through a mental discernment made possible only by perfect contact with Mind.

Matter cannot be made by material means, life cannot come from the unliving. The things which are made may say to the Maker: "Why hast thou made us thus?" but they cannot undo that which has been done. The true and natural way in which man can and should control matter is through contact and co-operation with Mind, through the same means which Jesus of Nazareth used when he controlled the winds and the waves, turned water into

wine, cleansed lepers, multiplied the loaves and fishes, and walked upon the water.

As before stated, perfect Natural Man is in absolute contact with Mind, and all of his activities are in perfect accord with the Divine Plan. Thus he is functioning in accord with Nature, receiving all things that are necessary for his supplies, his maintenance, the repair and upkeep of his body. When a natural food is taken into the body there is a corresponding flow of electrons which enter the body through the organs of respiration. Any thing that is lacking in the food or that is needed for the assimilation of the food is supplied by this stream of electrons. This flow ceases when man loses his contact with Mind—when he becomes mortal.

The Real Man thus obtains in a finer state every necessary formula and chemical, and he can even partake in safety of the hybrid fruits, unaffected by their poisons.

The etheric chemicals enter the lungs, are liquified by the pneumogastric nerve, and are carried in the blood stream to that part of the body for which they are intended.

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SCIENTIFIC HEALING



LESSON NUMBER NINE

MOTHERHOOD

Bishop Wilbert LeRoy Cosper

SCIENTIFIC HEALING

A

CORRESPONDENCE COURSE

BY

REV. WILBERT LEROY COSPER, D.D., C.P.

BISHOP OF THE

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MOTHERHOOD

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- IX Motherhood.
- X Healing.

MOTHERHOOD

THE welfare and happiness of generations to come depends primarily upon the education of those who are to become mothers—education not along lines of material physical learning, but the acquisition of a spiritual understanding which will remove all of the fear and dread which too often accompanies the thought of motherhood. There is no other factor, political, social, financial, or educational, which will aid so surely or so immediately in the repopulating of the nations so grievously depleted by the ravages of war, as the assurance imparted and demonstrated to all women that they may bear children without pain and suffering. The removal of all fear from prospective motherhood would be more effective even than a sense of duty to country or race for it would overcome the reluctance which in thousands of cases prevents women from accepting their rightful share of the responsibilities of the world.

To remove the misapprehension and fear which in the past has attended maternity, it is necessary to understand the entire process which begins in the very beginning of materiality and at its completion brings forth upon this plane an infant capable of marvelous development and possessed of potentialities as yet unmeasured.

Through a belief in reincarnation many have reached the conclusion that individuals in the spirit world, incarnate through mothers of their own choosing. A very little reasoning belies this idea, for we find large families of children quite frequently among the most unattractive and undesirable mothers. Surely no one would consciously choose for his mother one who neglects and mistreats her children. Yet we find this type quite as prolific as the class of women who may be devoted, capable and in every sense desirable mothers.

Surely if this condition of conscious choice were possible to all individuals entering upon this life, the childless woman would without exception be one to be shunned for she must either have been rejected by all of the unborn or have herself refused to accept the charges committed to her keeping. This belief is wholly incongruous in the face of existing conditions.

The general assumption that the child in the embryonic state is nourished and formed wholly from the mother's blood, which in turn is formed from the food she eats, is equally erroneous. Prospective mothers are warned that they must eat certain amounts of certain varieties of food in order that the child may be correctly supplied with the substances necessary to its development. The advisors fail to note the fact that a cow, whose diet is confined entirely to grass, bears young as perfect as those of any species subsisting upon a greatly varied diet. It may be said that grass is the natural food for the cow. We have no thought of prescribing such diet for the human mother. This, however, does not alter the fact that in the flesh of the calf we find as many different chemicals as in that of the baby whose mother's diet has been chosen according to the most approved system. "Man does not live by bread alone." Nor is the infant body formed alone by bread, meat, milk, or other recognized foods.

Let us penetrate to the depths of the very beginning of individual life that we may be able to teach intelligently the truths which will place maternity upon a new and infinitely more attractive basis.

We have shown in previous lectures how Mind controls Darkness and Space in the first appearance of materiality. Mind produces a thought and that thought becomes a thing. Consider the little grains of wheat. Within that tiny seed is enclosed every necessity for the development and maturity of the plant, and for the production of

the ripened grain. But from what source came the elements which are employed to produce the matured wheat? From the soil and the water? Partially, no doubt, yet neither the soil nor the water show evidences of the coloring, the flavor, the distinctive characteristics of the wheat. A chemical analysis of the earth and the water which come in contact with the plant fails to reveal all of the chemicals which are found in the wheat. Obviously then there are factors apart from these which are concerned in its production. There is a certain potentiality which we find in every grain of wheat and in nothing else in the world, which at all times and in all places produces wheat. Never by any chance do we find the grain of wheat producing an apple tree or a grape vine. What is this distinctive property of each creation which enables it to reproduce its own likeness throughout the centuries? It is the effect of the formula, created in thought by Mind and governing the compound of Darkness and Space which is the beginning of each individual manifestation.

We cannot detect, either in earth, air, or water, all of the chemicals which constitute the wheat, because these originate in Darkness and Space in a form so ethereal, so minute, and so intangible as to be entirely beyond the realm of physical recognition of experimentation.

The Soul within the seed, the magnetic attraction resulting from the action of Spirit upon matter, attracts to the seed whatever intelligence is necessary according to the Divine Formula for the completion of the product intended. It attracts likewise whatever chemical mixtures or compounds are required for the mature plant and for the formation of scores of new seeds, all containing the same latent power which in due season repeats the process that produced the parent plant.

Certain conditions which are a part of the requirements of the Divine Formula for wheat may

be withheld by the interposition of man or by other unnatural means. These are such as the necessity for heat, light, and moisture. The loss of any of these requisites prevents the natural development of the plant.

In the development of the individual human being we find a parallel to the growth of the individual plant. The differences are due to the differences in the original Formulas.

Mind created the formulas which produced the spermatozoum and the ovum, the first traces of the process which are perceptible to man and the limit of physical experimentation at the present time.

By the vibratory forces of the ether and in conformity to the Divine Plan for replenishing the earth, the ovum is attracted to the female body which will afterward become the mother of the new individual. The spermatozoum is carried to the male and all unconsciously, the man and woman take into their bodies by inhalation, these minute, invisible, yet complex and wonderful organisms.

By the act of coition the spermatozoum and the ovum are united in the uterus of the future mother and together they form the seed which has the power to attract from the finer ethers the substances and intelligence which constitute a human being, just as the grain of wheat attracted the essentials to its complete expression. Sealed within the uterus in contact with the warmth and moisture of the human body, together with the light of Divine Intelligence, the tiny seed grows and changes until it has attained the familiar form of the infant body.

The union of the male and the female procreative elements forms the magnet which attracts from the Ethers the compounds of Darkness and Space which build the little body according to the complex Formula created by the Divine Intelligence. These etheric chemicals attracted by the soul of the unborn child, are inhaled by the mother, just as she has previously inhaled the ovum from which

the embryo has grown. In the lungs they enter the mother's blood and are carried through the umbilical cord to the child.

Enclosed in the electron with every particle of etheric chemical is the thought formula which directs and controls its action, and propelled by Spirit, the expression of Divine Energy, each tiny electron finds its own particular place in the building of the intricate mechanism of the little body. The child is thus formed directly by the power of the Divine Mind, from the delicate substances of the finer ethers. The mother's blood is but the channel for the flow of this Divine Activity. What the mother eats has little to do with the chemicals of the child's body. What the mother thinks, however, can affect both the child's mental and physical development. The little brain in the process of formation is most delicate and sensitive to thought. A thought of fear in the mother's mind that something which she has eaten or something that she has done may injure the child, will have the effect of paralyzing to a degree the functioning of the body. Thus the results which the mother fears do sometimes follow, yet she does not realize that the injury is the result of her fear rather than of the act which caused the fear.

The mother's belief, for instance, in the stories so prevalent among other mothers of how various conditions "always" cause colic in babies may so interfere with the action of Divine Thought in the building of the little organs that the false mental picture of an imperfect digestion is forced upon the little brain and the perfect etheric chemicals which enter its body are thus wrongly mixed through the perversion of the thought which the Divine Intelligence has supplied with them. The child's digestive organs are weak and imperfect and after birth the child manifests the ailments which the mother had anticipated, confirming her belief that many things (in reality perfectly harmless) can cause colic.

Much that is called heredity originates thus in the prenatal influence of the mother's fears and false teachings. It is true that the results are no less disastrous than if germs of disease transmitted through the parental blood were the real cause of the afflictions. The knowledge, however, that false thoughts rather than diseased organs are responsible for the ailments makes the remedy much simpler and the prevention easy. For if the mother actually knew that it was only her wrong beliefs which could injure her child, all cause for alarm would then be removed and fear would cease to exist. The child would then be free to receive the pure intelligence and unadulterated chemicals of the Divine Creation.

The whole duty of the prospective mother then resolves itself into a negative one, merely to refrain from interfering with the perfect natural development of the child by thoughts of ailments and imperfections.

This course is far less simple than it would appear at first thought. For the woman reared and educated in the belief of unavoidable ills, and of the weaknesses of the flesh, it is difficult indeed to erase these beliefs from the brain. The mere repetition and forced assertion of a knowledge of perfection is utterly useless. Unless she can actually penetrate the falsehoods of prevalent errors and see their inconsistency and absurdities, she cannot hope to correct her distorted mental vision. Protestations of faith or knowledge however constant, will not avail. When she once sees the truth the necessity and incentive for affirmation disappears.

The ideal motherhood is a state of serene and conscious responsibility and efficiency. It can exist only when the mother understands the Divine Laws which have produced her child, understands them at least to the extent that she is able to keep herself and her offspring in harmony with them. If she can do this she has the assurance of the health and

happiness of her children. To the true mother that assurance is of more value than all else.

The prevalence of mortal beliefs today makes the rearing of spiritual children a momentous task. To keep them uncontaminated requires the mother's constant thought and care. So many wrong practices have become an accepted part of the treatment of children that it is not surprising that so few individuals are able to attain maturity with even a semblance of the spiritual understanding which was theirs by right of birth.

Deception and falsehood play a large part in the relation of many parents to their children. If the child asks for something which they do not wish to give him, they tell him that it is "all gone" or that it will "hurt the baby." The child usually recognizes the untruth and soon loses his confidence in the parent's veracity. A direct refusal of the child's request is more honorable and far less injurious to his ideals. Parents who have themselves taught these first lessons in falsehood often spend an old age in sorrow over the waywardness and deception of their children. A truthful answer can always be given to the child's questions. A sincere effort should always be made to express the truth in terms which he can understand. If, however, the explanation is entirely beyond the child's power of comprehension, he may not understand the meaning of your words but he will, nevertheless, recognize your sincerity, and your acknowledgement of his intelligence will strengthen the child's self-respect, one of the fundamental qualities of character so often permanently crushed by thoughtless parents. No one should ever be permitted to ridicule or to humiliate a child. When a child has done anything which necessitates reproof, the correction should be made firmly, but always with an attitude which presupposes the good intention of the child and which does not force upon the sensitive mind a sense of inferiority and degradation. Much has been said of the duty of

a child toward its parents. Much has been left unsaid of the parents' duty toward the child. The respect of the child for its mother should be equalled by the respect of the mother for the child. Love and consideration if genuine should be mutual and instinctive.

The indignities heaped upon a little child in a mistaken idea of discipline will often cripple initiative and lessen self-confidence to such an extent that the individual of inherent talent and ability and creative power is reduced to a mere unthinking machine which obeys unquestioningly the commands of the parents and in later life those of employers or of husband or wife, but who must always cower and shrink and follow, deprived for life of the God-given dominion, and right to individual choice.

Courage, self-reliance, initiative, all are essential to a successful life and must be cultivated in the child if he is ever to reach the fulfillment of his possibilities. These characteristics must be encouraged in the infant before he is old enough to creep or even to sit alone. It is always easier to help the baby to accomplish the attempted feats than to watch it struggle and strive to do something to its untrained muscles almost impossible. These attempts to help the baby, however, are usually an injustice to the child and often do well-nigh irreparable damage to its physical or mental capacity. A child who is never helped or coaxed to sit erect or to stand or walk, will accomplish all of these exploits at the time and in the manner in which Nature intended. The child who is carefully supported in his first steps will never gain the confidence and poise, the nice co-operation of brain and muscle which results from a normal, spontaneous development.

The child should be given much freedom and quiet and should never be disturbed without reason. If he is to grow up as a spiritual being he must be allowed to assimilate and reproduce the

Divine Intelligence which he, himself, receives. If parents or friends persist in constantly forcing *their* ideas upon him they will exclude the constructive spiritual thought which alone can determine what is for his welfare. The inevitable result of such substitution is to pervert the little brain and render it mortal.

When the baby begins to talk he should not be urged to say certain words. If he is permitted to follow natural impulses he will say the things which properly exercise the rapidly developing organs and which are in harmony with the thought which belongs to that period. The parents' choice of easy or clever words may throw the child's mental world into confusion and materially interfere with his progress.

The parents' pride in the child's progress is natural and commendable, but they should be content always with true progress which makes a foundation for future accomplishment rather than to incite spasmodic achievements which will incur future disappointment and inefficiency. The baby who deliberately, if laboriously, rises to his feet, stands alone, and sits down without panic or disaster, has gained something of inestimable value, whereas the child who is placed on his feet by some admirer and persuaded to take a few uncertain and precipitate steps only to fall into some one else's outstretched arms, has been grievously handicapped in his chances for self mastery and independence.

The parent should, of course, protect the child from danger of injury, but this should be done unobtrusively and without allowing the child to feel that he is being shielded. A child will receive fewer falls and will be in much less danger if he learns at the very beginning of his experiments to fall adroitly rather than to expect someone to be always at hand to save him from falling.

An undesirable characteristic that is thoughtlessly cultivated by many parents is the tendency

to blame someone or something else for one's own errors. This quality in an adult is never admired and is usually displeasing, yet frequently the seed has been sown in the infant brain by a mistaken attempt at comforting the child. The baby stumbles and bumps his head on a chair, the mother takes him in her arms, displays much agitation over the occurrence and tells him that it was "a naughty, naughty chair." Perhaps the bump was a very slight one which would have passed almost unnoticed if the mother had shown no alarm and had made a smiling comment but instead she has instilled a feeling of animosity for an object which she knows was in no way culpable and she has introduced the sentiment which in later years will find expression in the weak self-justification, "It wasn't *my* fault," or "I never had a chance."

Constant warnings are unnecessary and debilitating. When the child is told repeatedly that he will fall or that he will get hurt there are stamped upon the sensitive brain pictures of disaster which will manifest sooner or later in misfortune. The suggestion of a different occupation or the introduction of another plaything will more effectively avert the danger and will make a wholesome constructive mental image instead of a demoralizing fear.

The redemption of the race, the restoration of the Real Man depends in greatest measure upon the new generation. Let us, therefore, as Christian Philosophers, make our first and highest responsibility, as in truth our greatest privilege, the protection and resurrection of the little ones who are committed to our care.

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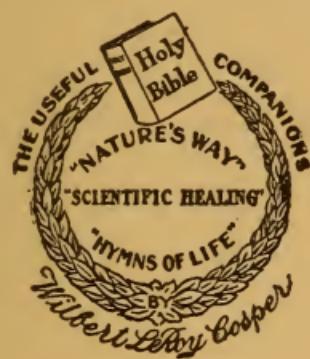


FOR
INDIGENT MOTHERS AND
INFANTS

*"Whosoever shall receive one of such children in my name,
receiveth me: and whosoever shall receive me, receiveth not me
but him that sent me."*

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SCIENTIFIC HEALING



LESSON NUMBER
TEN

HEALING.

Bishop Wilbert LeRoy Cosper

SCIENTIFIC HEALING

A

CORRESPONDENCE COURSE

BY

REV. WILBERT LEROY COSPER, D.D., C.P.

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- X Healing.

HEALING

IN the study of this course of lectures, some may be surprised to find little in regard to healing. In this last lecture therefore we must impress upon the student the fact that there is little to be written or to be learned about healing. The power to heal is but one of the natural results of spiritual understanding. If you have acquired a clear comprehension of the truths expounded in the preceding lectures and in the text book "Nature's Way," you have, without further teaching, the power to heal. If you are not fully conscious of this power, the way may be opened more clearly by the exposure of some of the misunderstandings which are most frequently provocative of doubt or failure.

If any disease which comes under the observation of a Christian Philosopher can produce in him a sense of repulsion or loathing, his power to heal that disease is thereby lessened. Unless by the acquirement of a more complete knowledge, he can lose this aversion, there is little probability of successful treatment of the case.

To Jesus, the lepers whom He healed were not "loathsome things," else He could not have gathered them into the light of spiritual knowledge where, nourished by the etheric supplies, their wasted bodies were restored to the normal state.

St. Paul gives expression to the truth which enabled Jesus to heal the lepers. In ROM. 14:14, he says: "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean."

And again in the 20th verse of the same chapter he says: "All things indeed are pure; but it is evil for that man who eateth with offense."

“There is nothing unclean of itself!” For many persons this fact is difficult of comprehension. One can conjure in a moment’s thought the memory of innumerable objects seemingly unclean. This fact, however, is the consequence of a narrow and personal point of view. The unbiased consideration of this problem necessitates a breadth of vision so great as to be in reality universal.

There are many things unclean according to man’s tastes, sensibilities and education, which to other of God’s creatures are the acme of desirability. Then the uncleanness is not the creation of God but is due solely to man’s selfish viewpoint. For passing judgment upon all things, he has made his standard the question, “Is it pleasing to me?” Many of his decisions would be instantly reversed were he to ask instead, “Is it pleasing to the Intelligence which created all things?”

For instance: a man walks upon the sea shore and suddenly comes upon quantities of decaying fish. The odor and the appearance of the decomposing material is most offensive to him. He would undoubtedly designate the condition as “unclean,” yet he sees a flock of sea gulls feasting upon the fish with every evidence of relish.

The same intelligence which created man, created the sea gull and prepared a means of furnishing suitable food for it. The power gave to man and to the gull appetites for different kinds of food in order that the one creation might subsist in a certain sphere and the other in a totally distinct province—each fulfilling a specific purpose in the plan of the universe.

The odor of decomposing matter, although distasteful to man is not “unclean of itself.” To other of God’s creations it is pleasing, therefore, to God it is a necessary and desirable condition.

When life has been withdrawn from any individual creature or plant, that individual can pro-

gress no farther in the existing form, so to permit of the constructive use of the living atoms and electrons which have made up its mass, the body must disintegrate. By so doing it liberates the imprisoned elements which enter upon a broader field of activity. Is this process pernicious or unclean? Viewed in the light of universal welfare, it is beneficent and purifying.

Many varieties of shell fish which man considers edible and appetizing, feed upon this same decaying flesh and it goes to build up their tissues which are in turn eaten by man. Thus he welcomes in a different state the same materials which under other conditions were loathsome.

The decomposing carcass of an animal, disgusting to human sensibilities, affords the chosen food of the vulture and other scavengers. The blow-fly, in man's judgment a nuisance, is one of the efficient and helpful agents in the dissolution of material which can attain new usefulness only by returning to the original chemical elements. To these creatures, subsisting upon the foods which nature has suited to their requirements, there are no ill effects attendant upon the consumption of "tainted meat." To man the results of the same food would be very different. Why? Because the Creator has given to each creation its own food supply. Yet the very fact that a thing is "good" to any one of God's creations, precludes the possibility of judging it "unclean of itself."

Virgin soil will often produce a meager crop of vegetables. The same soil enriched by manure will bear an abundant harvest. We call the fertilizer filth, yet the vegetables we consider pure and clean.

To successfully treat disease, the practitioner must arrive at a realization of the truth that "nothing is unclean of itself." He must be so firm in this knowledge, that decomposition of tissues such as

the excretions from tubercular or cancerous bodies cannot arouse fear or a horror of the disease or any doubt as to the simplicity with which the infected flesh may be cleansed and purified by the application of natural laws. When a healer has risen above all horror of disease in any form and has lost all fear of infection or contagion, his healing power becomes superlative.

Every chemical element which is excreted from the body of a tubercular patient has previously been taken into the body in another form. And as these chemicals enter either as food or upon the breath, there is nothing about them suggestive of uncleanness or danger. Often the pure spiritual substances enter the body as perfect chemicals combined according to Divine Formulas but through fear of contagious disease or because of some other false teaching the brain of the individual may fail to recognize and interpret the Divine Formula for their proper combination and natural use. Fearing tuberculosis or dwelling upon a detailed picture of its ravages upon some other body, the brain is more likely to misinterpret the Divine Formula and through its very fear of the disease cause the body to put the chemicals together in a way that produces tuberculosis or some condition resembling it.

Another person in the same household, eating the same food and following the same routine of life may take into his body the very same chemicals, but with a brain free from fear and morbid pictures; his body functions normally, the chemicals are used according to the Divine Formula and the body shows every evidence of health and normal development.

It has been shown previously that everything in the physical state originated in a certain mixture of Space and Darkness and every material, no matter what its appearance or effect can be resolved by the power of Mind into these two primary Sub-

stances. There is, therefore, "nothing unclean of itself." The only fault or error lies in the wrong mixture of elements which when rightly used produce perfect conditions. Knowing this fact, the practitioner of mental therapeutics should see in the symptoms of any disease no cause for horror or fear but merely the need of a mental readjustment which can restore the complete and natural functioning of the different organs and remove all undesirable conditions.

Another detriment to successful healing is very closely allied to aversion for the manifestations of disease. This is the fear of death. If the thought of death either of himself or of a patient can produce a mental panic in the practitioner, he is not yet qualified as a master of his work. What we call death, the withdrawal of the spirit from the body, is a perfectly natural and normal condition. It does not, however, to the spiritual man, imply illness or pain. We see the grass grow and die; each season's flowers bloom and wither; the leaves bud on the trees, grow into a luxurious mantle and in the autumn fall to the ground and decay; yet none of these phenomena cause sorrow or a sense of loss. The birth, development and death of the human body is governed by the same natural laws which control the grass and flowers and trees. The death of the body after it has fulfilled its purpose upon this plane is no more tragic or deplorable than the falling of the autumn leaves. When the leaves have decomposed and returned to their natural elements, those elements are as truly alive as they were when newly created; what then is death? Merely one transitory stage of life, no more to be feared or avoided than any other natural event of life. The death to be shunned is not this transition, but the "death" which reigned "from Adam to Moses," the deadening of the Spiritual Understanding. *This* death is synonymous with mortality, error and sin.

When the student has attained to the clear spiritual vision which banishes all dread of disease and fear of death, he will not hesitate to undertake any case of healing.

The man who has a true conception of natural law will never presume that he can interfere with the Divine Plan or that he can accomplish results that are not in harmony with the laws of Nature, for however great the power of a spiritual man, that power is derived from and is subservient to the power of Mind, hence no man can ever usurp the power of Mind.

When the season comes for the grass to wither, no man can keep it green; when a man or a woman has accomplished his or her mission upon this plane, no healer, however powerful, can force the spirit to remain in the body. For this fact we should be truly thankful and no conscientious, sincere follower of the truth would desire to usurp the Divine Privilege of decision as to when, for the universal good, a man shall step from this limited physical existence into a state of broader experience and higher sensibilities. No intelligent practitioner will pretend to the power of postponing this transition beyond the natural season, but without exceeding his authority he may assert that it is his privilege to remove from this period of life the suffering and the fear and to clothe it with its rightful aspect of beneficence and repose.

The understanding of the Divine Law, is the one essential to the power to heal all unnatural and abnormal conditions. The man or woman who has been resurrected into a spiritual life through the acquirement of Divine Truth does not need to be taught to heal. Such a one carries in his very presence the healing which comes from the purifying, perfecting flow of spiritual thought constantly received and assimilated. He may not even be conscious of this power, yet it will affect those with whom he associates. Just as one who carries a

light into a dark room dispels the darkness: although the consciousness of this fact may not impress him. His whole thought at the moment may be upon another purpose, such as finding a book, or closing a window, yet he cannot enter the room without turning the gloom into brightness. He need not deny the darkness or affirm the light, the result is automatic. The practitioner should never attempt to force certain thoughts. It is what a man *is*, not what he *thinks* that does the work. We often find in insane asylums, persons who believe that they are Napoleon or other famous characters, yet their firm conviction and their constant affirmations as to their identity do not affect the real facts or impress others who have more reliable sources of information. The repetition of such statements as "I am not sick," "There is no such thing as pain," "I know that in reality I am well," are as futile as the claims of the deluded "Napoleon." A consciousness of health or well-being could never give rise to such assertions, therefore they are actual evidence of the existence of the very conditions which they seek to deny.

Much valuable energy is spent in unnecessary resistance and struggling to "throw off" undesirable manifestations. The simple, quiet acceptance of the Divine flow of spiritual thought obviates all this nerve-straining effort, for the inflow of light dissipates the darkness as naturally as the rising sun dispels the night.

The cultivation of personality and individuality is so much an object, in most systems of mental training, that it sometimes defeats the desired aim. Man must, at least at times, eliminate the idea of self and transcend the limits of personality in order to realize the source and the mode of operation of the Divine Forces. He must function, not as an independent entity, but as an inseparable portion of Divine Intelligence, if he would come in contact with true knowledge. He must not at-

tempt to force upon the Divine Powers the fulfillment of any person's selfish desires. Man has not the right to dictate to God or to Nature, his authority and his duty alike are consummated when he enters into perfect harmony with the one Intelligence, to the end that, he becomes the transmitter of whatever that Intelligence sees fit to convey. Any effort further than this, any attempt to advise or enlighten the Divine Intelligence is merely an evidence of the mist of ignorance and it serves only as a stumbling block in the pathway of health, happiness, and prosperity. Let no man feel that this fact imposes a limit upon his power to heal or upon his usefulness to humanity, for whatever is beneficial or desirable for humanity is included in the gift of God to His children. Whatever is good we may freely promise to every suppliant, but we must always leave to the Divine Intelligence the prerogative in the distinction between the desires of ignorance or mortality and the requirements of spiritual man. The latter are given freely, the former must be withheld if we consider the real welfare of the misguided person. We would not be kind to a child if we lifted it that it might reach a dangerous weapon, although it might desire it greatly. Thus we would not wish even if such results were possible, to help any man to attain a purpose which seems to him desirable, but which would eventually increase his misfortune.

The cultivation of the ego has been much advocated. To obliterate the thought of the "ego," "I am," and to dwell upon and exalt the "sumus," "we are," would be conducive of far more benefit to the world and likewise to the individual. This thought does not end with the inclusion in one consciousness of all mankind, it means the indivisible unity of all intellects, all forces, all substance and all intelligence. As there is but *one* God, there is but *one unit* in the universe. There is no man so highly developed, so self-sufficient, so intelligent

that he can exist for one second apart from the intelligence and the energy which he derives from the one Mind. Man, therefore, or mankind are not units, they are but members of the one body and to attain their highest degree of efficiency and usefulness, each one must accept his rightful place in the Divine System. He must perform willingly whatever duties are imposed upon him by the office which he was created to fulfill.

Thus when another, stifled by the mist of ignorance comes to you gasping for breath and begs your assistance, you have nothing to do but to say in the words of the greatest Master of the ages: "Father, thy will be done," and because the patient has come to the light and has come with his brain in an attitude of reception and submission, his heart is set in vibration in harmony with your own, and as the misguided brain accepts the dictates of the heart, the whole body vibrates with Divine Activity. Every organ is aroused from its lethargy and responds to the energy of Mind. Discord is thus eliminated and perfect natural action is restored.

The only way to become an unobstructed channel for Divine Thought, is by temporary obliteration of all conscious thought. The cultivation of this practice has been explained in "Nature's Way," in the last paragraphs of Chapter VIII. When a patient appeals to you, a Christian Philosopher, you should employ no treatment save this: enter for a moment into concentration by the obliteration of physical thought thus offering yourself as an agent of Divine Thought, a phonograph, as it were upon which the Divine Intelligence may place the record which it wishes to communicate to the patient. By his voluntary contact with your consciousness he has then come in contact with the Mind which possesses omnipotent properties of healing and purity.

We can but repeat to all who ask, "What must I do to heal?" "You must *do* nothing, but you must *understand* much."

FINIS.

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REGENT AND CUSTODIAN



FOR
INDIGENT MOTHERS AND
INFANTS

*"Whosoever shall receive one of such children in my name,
receiveth me: and whosoever shall receive me, receiveth not me,
but him that sent me."*

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